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CHRISTIAN ASPECTS

OF

LIFE.

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BY

BROOKE FOSS WESTCOTT, D.D.; D.C.L.;
BISHOP OF DURHAM.

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TO THE MOST DEAR MEMORY

OF

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LORD ARCHBISHOP OF CANTERBURY,

WHOSE FRIENDSHIP HAS BEEN

INSPIRATION AND STRENGTH

THROUGHOUT MY LIFE.

B. F. D.

PREFACE.

DURING the last three years the duties of my office have forced me to consider afresh the application of our Christian Creed to many problems of life. The efforts which I have thus made to estimate with perfect frankness the contrasts between modern society and the Apostolic Church have been fertile in lessons of warning and of hope. We require, I cannot doubt, to modify very largely both our ideals and our practice: to study more carefully than we have hitherto done the characteristic endowments and history of our nation and of our Church in relation to other peoples and other faiths: to calculate the moral effects of the popular types and aims of education: to bring the differences of our work and circumstances under the ennobling influences of one supreme fellowship: to cultivate generally the capacity for

delight in the common treasures of manhood and nature: to strive habitually to see GOD in His works and in His working. All this has been made possible for us by our Faith; and the prevailing currents of opinion are favourable to an effective review of our present position. There is a growing tendency to judge conduct by reference to the whole and to the eternal: to subordinate personal to social interests. In any case it will be an adequate compensation for many failures if the thoughts which have been suggested to me by my own experience should direct others to surer hopes and more fruitful labours than I have found. The victories of later generations will bring, as we believe, the fulness of blessing to those who have greeted from afar the promises which their children have been enabled to realise.

B. F. DUNELM.

CHOLLERFORD
NORTH TYNE
April 12*th*, 1897.

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I.

OUR POSITION.

On the occasion of this Visitation, which must be for all of us a most solemn season of reflection and self-examination, I propose to speak of some conditions of religious life. Today I shall endeavour to mark one or two characteristics of the present time and to shew how far they enable us to realise new aspects of the Faith. At our two later meetings I shall seek to apply more in detail to our personal and social obligations the lessons which are suggested by our position.

I have said that a Visitation is necessarily a most solemn season; and this Visitation comes at a time when the whole Anglican Communion is bowed down by a sudden and overwhelming blow. Not many days ago when we looked forward to the coming year, which must deeply affect the future of our Church at home and abroad, we rejoiced in the confident hope that one who was

uniquely fitted by natural gifts and varied experience to vindicate its apostolic authority and to bind in closer fellowship all its members, would use nobly to the glory of GOD and the good of Christendom the great opportunities over which he had long meditated. A visit to Ireland had proved under new conditions his power to inspire the enthusiasm of service and to win all hearts by gracious sympathy and self-forgetful devotion. The public mission was accomplished. The words of peace fell on his ears in the House of GOD, and, as we humbly believe, he entered into life. In a crisis of anxiety he bade us pray to GOD that He would 'cleanse and defend His Church.' In our bereavement let us not doubt that the prayer—we know not how—will find uninterrupted fulfilment.

Such losses indeed bring a corresponding gain. They give a human reality to the unseen world. Those on whom we look no longer are, in some sense, felt to be more continuously near than when they moved among us under the limitations of earth; and their spiritual presence supplies a living and intelligible form to the Communion of Saints, through which we enter on the powers of the eternal life.

The lesson is for us all; but forgive me if in this stress of universal grief I venture to speak of

that which is personal, for I need your help more sorely than ever. It was by the counsel and with the encouragement of the late Archbishop that I dared to come here. During the six years which have passed since, that counsel and encouragement have never failed me. Now he has passed away, the last of the three friends with whom I began to work forty-seven years ago, and I, the eldest of the little band, must face alone whatever may still be given me to do. Once again then I am constrained to repeat the request which I have made twice before, and made, as I know, not in vain, *Brethren pray for us.*

At the close of a long and busy life it is natural to look back and strive to bring together what the years have taught as to the direction and prospects of human movement. Such a review however imperfect is, I believe, fitted to bring fresh hope and offer some guidance for the labourers of the next generation.

The fifty years during which I have watched and worked have been fertile in great changes, religious, political, social, intellectual, industrial, but through all changes one general influence has everywhere made itself felt, the growing sense of

the interdependence, the continuity and the solidarity of all finite things which fall under our notice. The rapidity with which the general doctrine of evolution has gained acceptance is an impressive illustration of the tendency; for it has prevailed more by its inherent fitness to shew how 'all creation is one act at once' than by arguments which suggest rather than establish it. At the same time we have gained a truer estimate than our fathers were able to form of the variety, the vastness, the complexity of creation as made known to us under the conditions of time and space.

Taught by a closer study of nature and history we have mastered new conceptions of the relations of man to the material world, to his fellow men and to GOD, of his individuality at once and of his dependence. Without surrendering the inalienable prerogative of personal responsibility, the central fact of consciousness, we strive in all directions to realise the unity of life and being. We look at the present in relation to the past and to the future. We study our contemporaries as children of the last generation and parents of the next. We study nations as wholes and also as parts, charged with a corporate office and contributory to one humanity.

Such thoughts which are in the air give a new

meaning to the opening chapters of the Bible. We are able at length to read, as no earlier generation could do, the Gospel of Creation, and perceive a little of the idea and method of the Divine working revealed under natural human imagery. All on which we look, all of which we have any record or any anticipation, becomes under this aspect one thought of God, made manifest to us in an orderly succession, disturbed but not destroyed by man's self-assertion. The assumption that God is the Creator and King of all men and of all things is made in the first page of the Old Testament, and underlies the whole of the chequered record. This involves a supreme unity in things which makes all other partial unities possible. And it is worthy of remark that in the prophetic portraitures of Babel and Sion we can find under significant symbols views of the human and divine ways of reaching that unity which is the crown of life. In the one man seeks to hinder separation and diversity: in the other the ripe results of the fullest human developments are brought into the Holy City, which is the Sanctuary of God.

Stirred by this sovereign conception of the essential connexion of all forms of being, forced upon us by the experience of life and offered for our devout contemplation in the primitive records

of our Faith, we turn again to the writings of the New Testament to see if these meet the great hope with any messages of divine assurance. Nor do we turn in vain. Twice in different relations St Paul affirms GOD'S purpose of bringing to a final unity the works of His hands, of *summing up all things in Christ, the things in the heavens and the things upon the earth* (Eph. i. 10), and again of *reconciling them unto Himself, having made peace through the blood of* [*Christ's*] *cross, in whom all things were created* and *in whom all things consist* (Col. i. 20, 16, 17). Thus we are taught that the counsel of creation shall at last find its fulfilment, and find its fulfilment in spite of sin. The Apostle does not dissemble the terrible consequences of human disobedience both for man himself and for his earthly kingdom, but he points to an all-sufficient atonement, and sees in the sorrows of creation the travail-pains of a new birth (Rom. viii. 22).

Such teaching indeed follows necessarily from a serious consideration of the Gospel of 'the Word become flesh.' The Incarnation justifies the loftiest ideas which we can shape of the destiny of finite being. It supplies unfailing inspiration for all personal and social effort. It offers to us two fundamental thoughts unimagined before, the thought of the inherent value of each

man as man, and the thought of the social destination of all men.

These thoughts, these truths, presented in the life of the Son of man in time and beyond time and sealed by the gift of the Holy Spirit, were a new creation of humanity. In order to realise them and to bring them to bear upon the world, the brotherhood of believers, the Church, was founded. By them this Christian Society, the Body of Christ, is distinguished from all præ-Christian Societies, and so far as they determine the actual relations of human life, that organic unity is gained for which humanity was created.

So the master-thoughts of human fellowship were given to men once for all, and left to work through the unfolding of the ages. They were not realised at first: they are not fully realised now. But, as we look back over the past history of the Church, we can see how they have been apprehended in many parts and in many fashions as circumstances prepared the way for their acceptance. Each age has its own work, and the end will be reached through the accumulated results of the works of all.

Thus when the Church had entered on the full inheritance of the Old World and came face to face with new races in the West, the second thought became dominant in a strong

organisation of corporate life, through which the treasures of ancient civilisation were preserved and the Northern peoples disciplined for their later work. At the Renaissance and the Reformation again the first thought asserted itself. The worth and the responsibility of the individual have from that time onward found vigorous advocacy, and have now obtained among the foremost nations general recognition. We can never again acquiesce in the assumption, on which the civilisation of the Old World was based, that one class may be sacrificed for the higher development of another. Meanwhile in the reformed Churches, I speak especially of our English Church, the sense of brotherhood has been in a great degree lost. The obligations and the authority of the Body have almost passed out of sight. The formal meeting of the Congregation in public service, to speak broadly, remains the one sign of fellowship.

Now at last we can recognise the influence of a reaction. The perfect enfranchisement of the individual among us is leading to an aspiration after a corporate life. We are beginning to acknowledge with a new conviction that it is the office of the Faith to guide humanity and not only to console individual men, that it rightly has to do with the general conditions of life, and

we are feeling after some form of common action of the Church which shall not be shaped by any force from without, but answer to the spontaneous activity of the awakened conscience of believers. We have learnt that individuality in the fullest sense is an element and a presupposition of unity. And if, as I have said, each age has its own work, many converging tendencies,—the importunate demand for equality of opportunity, the growing devotion to social service, the general craving for a fuller life,—shew beyond question that it is the work of our age to harmonise in Christian practice the completest freedom of the individual with the paramount claims of the Society. To gain this end through the life of the Church is, I repeat, our work.

And we can dare to undertake it, because we believe that it answers to the will of GOD. We believe that He speaks and works not only through individuals but through the Body. We believe that now in the fulness of time we are called to seek in this completest way for the manifestation of the Spirit among us. We believe that the Church will fulfil its office for the world through corporate activity representing the manifold sum of individual endowments consecrated to a common purpose.

Circumstances are favourable to the effort.

We have grown familiar with the influence of great ideas and with methods of social cooperation. We have seen the political constitution of the United States re-shaped under the influence of the enthusiasm of abolitionists. We have seen the Map of Europe re-made by the force of appeals to the principle of nationality. Almost at the same time the Oxford Movement and the Scotch disruption proved in different ways how powerfully our countrymen can be moved by jealousy for the authority and freedom of the Christian Society. And while English citizens have been relieved from all religious disabilities, the vital importance of the national confession of the Christian Faith is better understood and more firmly held now than it was half a century ago.

At the same time social action in ecclesiastical affairs is extending on all sides. I have watched in my own working-time the rise and growth of Diocesan Conferences, Church Congresses, Lambeth Synods, the reassembling of the Houses of Convocation, the formation of Houses of Laymen, and the quickening of our Cathedrals with fresh and vigorous life. In these ways we have learnt little by little to recognise the unity which comes through sincere devotion to one common service, and the strength which is

matured by the candid comparison of partial and conflicting views.

The feelings which have led to these results in our own Communion have extended beyond the sphere of organisation. The thought of the reunion of Christendom has had a larger place in men's minds during the last fifty years than ever before. At one time the dominant hope of reunion has been directed to the Latin Church, at another to the Greek Church, at another to Nonconformists. But deeper than all these special hopes lies the growing conviction that the unity of believers is the will of GOD and that we must spare no sacrifice except the sacrifice of truth to make visible to the world that which really is. And perhaps we have already learnt through successive disappointments that the end for which we pray and work and look, will come not through any scheme or compromises of our making, but when all who call upon the Name of Christ are enabled to see habitually everything in Him.

> The soul when smitten thus
> By a sublime *idea*, whencesoe'er
> Vouchsafed for union or communion, feeds
> On the pure bliss and takes her rest with GOD.

This spread of sympathy, of tolerance, in the highest sense of the word, of largeness of view,

has received a powerful impulse from the deeper study of the history and the scriptures of Israel in connexion with the history and the scriptures of the Gentiles. We can now see, as could not be seen till lately in authentic records, how GOD made preparation for the coming of the Christ, through the natural growth of 'the nations,' not unvisited by His Word, as well as through the continuous discipline of 'the people.' We can see in different races characteristic signs of a Divine counsel fulfilled through them and promises of future service. Such a view cannot but lead to a fuller and deeper intelligence of the one Divine purpose slowly accomplished through all the world in all time. It fills us with invincible patience. New duties flow from new knowledge and, as they are fulfilled, disclose the practical meaning of the lessons which we have learnt. Thus Foreign Missions have assumed a fresh aspect within our own memory. We go to strange peoples not only to bear a Gospel but to claim an offering. These too have received special endowments: these too have had an education in life: these too in different degrees have gained that which belongs to the fulness of humanity in Christ. Christianity can no longer be regarded as isolated while it is shewn more clearly than before to be unique. It finds points of connexion everywhere, and

gathers up and completes all the spiritual aspirations of men scattered throughout the world.

It is of still greater moment, with a view to the fulfilment of our work, that men feel at the present time perhaps more keenly than ever before the need of some fresh manifestation of spiritual force for the relief of human sorrows. At the beginning of the last generation there was unbounded confidence in the power of material and intellectual improvements to reform society, and in the power of physical research to solve the problems of existence or at least to remove the awe with which we naturally regard them. Such expectations have failed past renewal. It is acknowledged even in disappointment that moral effects require moral causes. Good conditions of life, however needful for other reasons, do not make good men. Social improvement is bound up with individual improvement. Legislative enactments are inefficient unless they are matched by citizens of like temper. Science has no answer to the questions which we cannot silence: What? Whence? Whither? Increased command over the forces of nature gives in itself no promise of increased happiness for mankind. We must look elsewhere than to physical discovery for our ideal of man and for the means of reaching it.

And here the Gospel does not fail us. It has

resources to meet the necessities of the present age as it had to meet the dissolution of the Old World. Looking to its first victories we can take courage to face our own distresses. In the crisis of its first proclamation it proved itself to be literally a new birth of society, and the life which was then communicated to the Church still remains unexhausted and inexhaustible. Some of the effects of the message of the Incarnation have been generally welcomed, and we are inclined to rest in them. But, as Bishop Butler observed[1], it is not incredible that the Bible contains many truths as yet undiscovered, which enlarged experience may enable us to recognise. Such a truth not yet translated into deed seems to me to lie in St Paul's characteristic phrase 'in Christ.' In this phrase we have the sure foundation of that sense of the unity of creation which is to be, as I believe, in the near future the inspiration and the guide of human labour. If in the light of recent observation we consider seriously and frankly what the Apostle means when he says that '*all*

[1] *Analogy*, p. ii. ch. 3, p. 183 (ed. 1844) 'Nor is it at all 'incredible that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered.... And possibly it might be intended that events, 'as they come to pass, should open and ascertain the meaning 'of several parts of Scripture.' The argument applies to results of physical research no less than to historical occurrences.

things were created in Christ,' that '*all things consist* (hold together) *in Christ*' (Col. i. 16, 17), that we are '*in Christ,*' we shall find that we have in such statements a pledge of that unity of things which we have not to make but to acknowledge. The unity is in the past and in the present. It affects the true being of all that exists. Each least fragment finds its appropriate place in a whole which answers to a Divine counsel of wisdom and love. Even if the eternal truth is not yet laid open to our eyes we can guard our hope by faith where sight fails, remembering that if GOD waits long, as we measure succession, we also can wait. Nor is it without significance that the dominant phrase in St Paul is 'we in Christ' and not 'Christ in us.' He is in us as we are in Him. But the use of the phrase 'in Christ' takes us at once to the Spiritual realm, and fixes our thoughts on the centre of unity, the one common Divine fountain of life. In Christ we have fellowship with all who are in Him. In Christ the personal effort which He sustains, is lost in His action. In Christ we do not 'press on to perfection,' but are 'borne to it' as we yield ourselves to His vital influence.

We cannot doubt as to the end; but even while we feel most deeply the victorious power of the revelation which is conveyed to us by these

words 'in Christ,' we have no reason from past history to expect that it will work any sudden change in the order of society. Still less can we look for any unprepared revolution on the earth through some Divine interposition. It was not so at the Advent. Outwardly men's expectations were disappointed then. The Lord 'came,' but not as superficial students of the prophets looked for His coming. None the less the message of the Incarnation and the Resurrection, ratified by the Fall of the Holy City, brought with it by slow and necessary action the changes which men had anticipated in another form. So it will be with each fuller apprehension of His Nature and His work—with each fresh coming. So it will be now. The Truth must be left to work. But to this end we must ourselves ponder it, master it, express it in our own lives.

The duty brings with it its own peculiar dangers. The same general temper which prepares us to welcome the teaching which lies in the phrase 'in Christ,' exposes us to grave temptations. The feeling after unity in created things, the feeling that there is a unity in them, the recognition of GOD'S working everywhere, may easily lead to a vague quietism in those who forget that GOD claims from men the personal fulfilment of His will. He prepares their works

aforehand, but He requires them to walk in them. He acts, but He acts through 'surrendered souls' who know in Whom they trust. Even in the presence of the loftiest ideals indecision and indefiniteness are as fatal to the Christian life as restlessness and impatience.

Meanwhile we must endeavour to recognise more and more completely how the realisation in personal and social life of the thought included in the words 'in Christ' corresponds with our position in Christendom, as members of a Church which possesses in a unique combination a heritage of Catholic doctrine, unbroken historical continuity, and intellectual freedom, a Church which is able to welcome and to discipline the development of national life and to embody new aspects of truth disclosed in the course of the ages. We must take the words as the test of our own lives, and press them upon others. We must keep our ideal before the eyes of men and justify it by our efforts. 'In Christ' fixes our attention on the will of GOD and not on our own powers or achievements. It enables us in all delays to *win our souls in patience.* It quickens our eyes to see the eternal in every common thing about us. It opens our ears to the many voices of the Holy Spirit who is even now taking of the things of Christ and revealing them to us. And this keen sensitiveness of eye and ear

to Divine signs is the most effective safeguard for men and nations in times of change. So may GOD in His love enable us to know the day of the Lord's coming and to use for the good of all men the treasures—individual, social, national—which He offers for our stewardship.

II.

PERSONAL LIFE.

I HAVE endeavoured to shew that a tendency towards the recognition of the interdependence, the solidarity, the unity of created things is characteristic of our time: that this view of the world brings home to us with peculiar force the sense of the presence and working of GOD: that it is summed up for us in the words 'in Christ' as expressing the origin, the preservation, the life of man and men, and of the creation over which man is set; and that it is our special duty to ponder and to apply this revelation of our relation to our Maker and Redeemer to the fulfilment of our appointed work.

I desire now to point out how the revelation affects our personal life, and then afterwards in my last address how it affects our corporate life.

It is at once evident that the fact of the creation and preservation of all things 'in Christ' gives to all things, and to all men, in their essence an ineffable worth and dignity. We are utterly unable with our present powers to form a distinct

apprehension of the fact, but it *is*, an inexhaustible spring of reverence and of hope. Each individual man, the most desolate in our eyes and the most degraded, is an element in one, immeasurable life, touching through sure if subtle connexions all the past and all the future. We can feel in some degree, how the truth is forced upon us by the phenomena of earth, how deeds, words, thoughts long forgotten start up again after years or generations and bear fruit; how 'the dead,' the unnumbered and unremembered dead, 'rule the living'; how in a most true sense 'the history of the world is the judgment of the world' reaching backwards and forwards in condemnation alike and in hope. The phrase 'in Christ' gives to the temporal consequences which we are able in some degree to note and to measure a place in the eternal order. Our powers, I repeat, are too feeble to grasp the fulness of the idea; but at least we can all feel the intense significance which it brings to the simplest lives. We cannot isolate ourselves in anything which we do or say or think. The condition of others affects us. We suffer ourselves and our lives are marred if the poor are uncared for and their sufferings unrelieved. We are defrauded if great capacities are unused. We all have a divine mission, fulfilled or unfulfilled.

Most men, we admit, live as yet unconscious of the unlimited influences which pass from them, but ignorance does not neutralise the potency of their lives; and to us who have learnt that all life is, in the Divine thought, a unity 'in Christ' made up of duly related parts, there is given a clue to our personal duty.

We hold that for each man a special work has been 'afore prepared' by GOD, answering to his 'peculiar difference.' The one desire of the believer will be to recognise, and to fulfil his appointed work. Such an ideal excludes every form of social rivalry. All self-assertion is unnatural. As a Christian discerns GOD'S will he must seek to make it his own, and by working with GOD to lay aside 'the weight of chance-desires' and gain perfect freedom.

Such a conception of life rests upon a definite purpose. As to our purpose we can be sure, and the general nature of the Christian purpose is clear, though it is frequently forgotten. It represents a direct application to our particular circumstances of the ideas of 'repentance' and 'self-denial.' But the popular ideas of repentance (*μετάνοια*) and self-denial offer a singular illustration of the inadequacy of the common estimate of the fundamental conditions of life 'in Christ.' Repentance is not simple regret for the past but

a total revolution in our thoughts of GOD and man and the world, which at once prepares for and follows from the acceptance of the Gospel. 'In Christ' the range of life is seen to be indefinitely extended. 'In Christ' each act belongs to the eternal as well as to the temporal order. Self-denial again is not merely refraining from special objects of desire, but the complete surrender of our individual will to the divine will: the losing of life that we may find it. Egotism is not only suppressed but made impossible (Gal. ii. 20).

The life which is the embodiment, however imperfect, of such a purpose is a continuous growth in the Holy Spirit.

Wordsworth has described in a memorable and familiar passage the history of human life as it is developed under the influence of the world, the sum of external and transitory things.

> The soul that rises with us, our life's Star,
> Hath had elsewhere its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From GOD, who is our home:
> Heaven lies about us in our infancy!
> Shades of the prison-house begin to close
> Upon the growing Boy,
> But he beholds the light, and whence it flows,
> He sees it in his joy;

> The Youth, who daily further from the East
> Must travel, still is Nature's Priest,
> And by the vision splendid
> Is on his way attended;
> At length the Man perceives it die away,
> And fade into the light of common day.

This description of the experience of the growing child is the exact reverse of the truth in regard to the life 'in Christ.' The fresh rays of glory which the boy sees about him do not 'fade' or 'die away' with advancing years, but, as his power of vision is strengthened and disciplined by continuous use, are seen to spread from point to point with undimmed lustre, till at last all Nature is flooded with the heavenly splendour. The solitary star is found to be the quickening sun. Love for the Ascended Christ continually calls forth fresh and more glorious manifestations of His Person and will (John xiv. 23).

Life 'in Christ' is, in other words, a progressive realisation of a personal fellowship with GOD in thought, word and deed, which brings an ever-increasing power of discerning Him in His works and a surer faith by which we apprehend the invisible (Hebr. xi. 1). Thus the Christian appropriates in action little by little what has been done once for all, and gladly recognises the '*good works* (καλὰ ἔργα) *which* GOD *afore prepared that* [he] *should walk in them*' (Eph. ii. 10).

He is himself GOD'S 'workmanship' and his character is a reflection of the living Christ, gained in the common business of life as he places himself before His open presence (II. Cor. iii. 18).

A life fulfilled on this plan leads to individual completeness; but as a fragment of a divine whole the Christian life is not for the Christian alone. No personal achievement can bring satisfaction to him. No success is for himself. His desire is that when men see in him that which demands their admiration they '*may glorify his Father which is in heaven.*' His ruling passion is to communicate that which he has found. *Everything that is made manifest is light* (Eph. v. 13).

This thought finds expression in the relation which St Paul lays down between 'the theological virtues.' By the side of faith and hope he sets a third which belongs to the eternal order, love, which is of the essence of GOD Himself. That which is permanent in life is not knowledge, however mastered and enjoyed, for knowledge is conditioned by transitory forms, but love which transcends them. Thus the Gospel itself is first effective in believers. The Lord says to His disciples *Ye are the salt of the earth* (Matt. v. 13 f.) —'ye' and not the abstract message: *ye are the light of the world*, communicating to them that which is His own prerogative (John viii. 12).

It is not by holding the truth simply that we '*grow up in all things unto Christ*,' but by '*living the truth in love*' (Eph. iv. 15). It is character, in other words, and not intellectual powers or attainments, not the abundance of possessions (Lk. xii. 15), which is the effective force in society and the condition of personal happiness. Spiritual equality is independent of outward things. Circumstances the most widely different give equal opportunities for the disciplining of character. No circumstances can exclude the activities of love. Love is the test of the greatness and the littleness of the present. Where love is there is the assurance of infinite fruit: where it is not, the largest results of labour perish with the scene to which they belong. Some old speculators, bewildered by the differences in the capacities and attainments of men, supposed that in the consummation of things, lower natures would gain happiness and peace by losing the sense of everything higher than themselves. But 'in Christ' we see that it is not any 'Great Ignorance' (ἡ μεγάλη ἄγνοια), but complete knowledge which brings perfect rest. Each man contributes to the one life according to his power and shares in it according to his capacity.

It follows from what has been said that our thoughts are fixed upon the Ascended Lord in the fulfilment of our work. In Him we live, and in

Him we have through His human nature and His earthly life a perfect revelation of the Father. The fact that we have been enabled through recent researches to realise more completely than former generations His historical environment, does not in any way lessen the majesty of the Gospels, but rather leads us to recognise the hidden glories of common life. And if our fellowship with Him is to be real and vigorous, we must continually keep in mind the limitations of our knowledge and the infinite grandeur of those things of which a little is revealed to us in order that love may interpret the sign and pass within the veil. Nothing but the sense of the infinite life can save us from the temptation of allowing the marvels of a fragment to blind us to the presence of more exceeding glories.

Such considerations enable us to understand in some degree how it is that our Creed is given to us not, as we might have expected, in a series of dogmatic definitions but in a summary of historic events, not in formulas but in a life. For since this is so, our Creed is capable of indefinite application and verification. Each clause leads us to Christ and offers an interpretation of life 'in Christ' which experience justifies.

'Facts' are in the Divine order the partial exhibition of Truth under the limitations of time

and space. We do not ever rest in phenomena. The physicist no less than the theologian deals with what the phenomena suggest and not with the phenomena themselves. The phenomena are signs which point to something beyond themselves. Thus the world as GOD made it 'very good,' would have been a complete revelation of GOD for a being like man if he had lived his true life. Little by little he could, we may suppose, have deciphered the lesson of its beauty—'and knowing this is love, and love is duty'—and so by obedience he would have attained the divine likeness and his consummation in union with GOD in His Son. But sin—the self-assertion of the finite will—entered in and disturbed at once the original order and man's power of interpreting it. Yet even so hope was left. For there is an essential difference between the Fall and the Incarnation; the latter is an eternal Truth answering to the will of GOD, the former is of time and answers to man's will. So it was that in the fulness of the seasons the Word became flesh under the conditions of a sinful world and shewed love triumphant through death. Once again man could read in the Birth, the Passion, the Resurrection, the Ascension of Christ the will of GOD for his race, and those facts became the signs of his weakness at once and of his

destiny, a universal Gospel which has vindicated itself continuously since it was first proclaimed.

And here we can see the true function of Christian Doctrine, the systematic expression of the spiritual experience of those who have gone before us.

Christian Doctrine is designed to direct and sustain us in our efforts to hold a personal and living intercourse with a personal and living Lord. True doctrine is not an end in itself: it cannot carry us beyond the region of the intellect; and religion belongs to the whole life, our will answering to the will of GOD. The multiplication of 'true' doctrines is even perilous to the spiritual life, for it tends to distract our attention and, fixing it upon fragments, dulls the sense of the immeasurable whole. All formulas are of the nature of outlines: they define by exclusion as well as by comprehension; and no object in life is isolated. Our premisses in spiritual subjects therefore are necessarily incomplete and even logical deductions from them may be false. Thus the scholastic theology of the 13th and of the 17th century was found to fail in view of the facts of life; and systems of doctrine must fail so far as they do not minister to the present fellowship of the believer with his Lord.

The growth of that which is spoken of as 'the

scientific spirit' emphasises the necessity of insisting on this limitation of the function of doctrine. It is said that we are to pursue Truth for its own sake. Nothing in man's constitution: nothing in the requirements of life suggests any such conclusion, even if it is possible to give a distinct meaning to the phrase. As far as we can judge man was made to act and not to know, or rather to know only in order that he may in the fullest sense live worthily of his place. 'If to acquire knowledge' Bishop Butler has said 'were our pro-'per end we should indeed be but poorly provided: 'but if somewhat else be our business and duty, 'we may, notwithstanding our ignorance, be well 'enough furnished for it; and the observation of 'our ignorance may be of assistance to us in the 'discharge of it.' And on the other hand it is evident that there may be great moral waste in the undisciplined investigation of transitory things.

There is however no arbitrary boundary fixed to the field of Christian inquiry. All knowledge which promises to throw light on the life 'in Christ,' knowledge of human life personal and social, knowledge of the history and the constitution of nature, falls within the range of our reasonable culture. The one sufficient test of every pursuit is the apostolic command that it be undertaken '*in the name of the Lord Jesus*' (Col.

iii. 17), with the definite purpose of learning a little more of the revelation whereby we are taught that the Son of man is the sovereign of the world. And in this aspect the resolute pursuit of knowledge is a duty. Those who are 'in Christ' are bound to serve GOD with their whole being, with their intellect no less than with their heart and their strength and their substance. They are distinguished from others not by any difference in the strenuousness of their labours but by their motive and their aim. For them all that falls within human observation is a potential parable of spiritual realities, through which a fresh vision may be gained of the glory of GOD. They will be keenest of men to watch for the dawn of new ideas. For them there can be no despondency and no indifference. They bring to the Lord the firstfruits of all that He has lent to them and commit their gains to His keeping.

Christians have indeed an overwhelming motive for untiring study. They cannot fail to recognise that the formulas which express the Truths suggested by the facts of their Creed are themselves of necessity partial and provisional. Formulas do not exhaust the Truth: still less are they the Truth. They introduce us to the Truth: they bring us nearer to it; but we must ourselves, as we have already seen, hold converse with the

Truth—with Him Who said *I am the Truth*—and not rest in them. The character and expression of Doctrine in other words is relative to the age. The lessons of the past are unspeakably precious, but we in our turn must learn our own lesson that we may do our own work.

These indeed are great words, but we must not shrink from facing the obligations which life 'in Christ' brings to us. The declaration *Ye have an anointing from the Holy One, and ye know all things* (1 John ii. 20) was made to Christians as Christians, not to any order or class. 'The powers of' that which was 'the age to come' in the time of the apostles are our inheritance (Hebr. v. 5).

The far-reaching conceptions on which we have dwelt, creation 'in Christ,' life 'in Christ,' illustrate what has been said. The circumstances of our age have given to them a new power. We are constrained to regard men not only in their responsible individuality but also in their corporate unity.

In one sense life 'in Christ' is potentially the possession of all who share the human nature which He the second Adam has taken to Himself. So far it is the stay of our hope. We can plead with men not in order to make them sons of God but because in His will they are sons who share

the nature which was taken by His Son. Yet the idea of sonship has also a fuller meaning which is the inspiration of our work. If GOD loves the world, He loves those who love Christ with a nearer personal love and works through them. What they do, He does.

Now this thought of man's divine sonship in the Son of man in its general and in its special sense throws light on two great mysteries, the Atonement and the Communion of Saints. It throws light on the Atonement. Christ took humanity to Himself. In this all men are essentially included; and each believer by faith realises his own part in the humanity which Christ has saved at once and consummated. 'In Christ' he enjoys what is prepared for all. As there is for men a solidarity in sin, so there is also a solidarity in redemption.

And again it throws light on the Communion of Saints, Whoever is 'in Christ' is in fellowship with all who are in Him. In Him we are in fellowship with the dead in Christ. Whatever ministry we are allowed to offer to the least member of His Body in prayer or service reaches to them; and, though the veil is not lifted from the unseen world, we may believe that whatever ministry they render reaches to us also in blessing through the unity of the one life.

In this respect the whole temper and life of the English Church encourages our watchful desire to win and to welcome new truths for common use. Our Reformation was not an endeavour to fashion afresh a complete religious system. It was essentially designed to meet acknowledged evils in the Church which had grown with the nation and to leave much open for later treatment if the necessity should arise. For us a Catholic inheritance is the guarantee for generous freedom. We hold it as a fertile and not as a barren treasure. No barrier is interposed between the believer and GOD. All alike are taught to offer themselves, their souls and bodies, to be a reasonable, holy and lively sacrifice to Him. At each point we are brought back to Christ that we may realise the truth that He is in us and we in Him and that not in one department of duty, or in one sphere of interest, but in all. For there can be no division in the Christian life: whatever the Christian does he does as a Christian.

This is the message which we have to master ourselves and to deliver.

III.

CORPORATE LIFE.

In what has been said we have considered the Christian as far as possible by himself, in his personal relations. We have seen that he aims at the fulfilment of his proper work without self-assertion and without rivalry: that his life is a growth realised with steady purpose in continuous fellowship with God 'in Christ': that the motive and support of his activity is love: that for him doctrine is not in itself an end but a help towards more intelligent service: that his pursuit of knowledge is followed '*in the name of Jesus*': that from first to last he finds his guidance his strength, the proportionate development of his powers 'in Christ.'

But the Christian is not and cannot be isolated. Our life is essentially social. The individual himself cannot be the final unit of society, though the civil law up to a certain point so treats him. Whatever we do or refrain from doing affects our 'brethren' and the world. So far as

the power of love is not realised in action we relapse into paganism. 'In Christ' we all share a corporate life. The corporate life is perfected by the most complete personal development of all the members of the body; and it is the concurrence of the fullest development of the individual with the social instinct which gives the assurance of the noblest progress.

For him who is 'in Christ' the corporate life is of supreme moment. The gift of the Spirit at the re-creation of humanity was made to the Body (John xx. 22, 23); and it is through the Body that the mind of Christ finds its natural expression: that the fulness of the Truth is reached: that the Christian character is effective in the world. As the common life is felt, it will be expressed. Enlarged power and wisdom is the normal result of the characteristic growth of the Body, while each member presents the result according to his special function.

As yet however the feeling of the one life is feeble among us. The unity of the Body of which we are members is not clearly realised, and there is no acknowledged judgment of the Body.

Nor is there any just cause for discouragement in this. Our power of seeing depends in part upon our position. And there can be no doubt—to repeat what has been said before—that the

general direction of the moral growth of Western Europe, and especially of England, during the last four centuries has been towards the recognition of personal responsibility—of the power, the 'rights,' the duties, of individuals.

But now at last we can discern the dawn of a new age. There is a widespread feeling of the advent of closer vital relations between men and nations. We are able to realise as never before the range and meaning and unity of life. Each man, each group of men, is found to touch all men, all groups. Life is not a fragment bounded on both sides by darkness, but a whole not limited by time or place. The Christian 'in Christ' has already found eternal life. The discovery changes the measure of human action. Conduct which might be regarded as irrational if judged only by what we can see on earth, is seen to be supremely rational when regarded under this wider aspect. In such relations we have learnt through the Holy Spirit the true value of the individual. In the fulness of time we have yet to learn the true conception and the true value of the Christian Society.

Here lies our peculiar need and duty at the present time. In the Middle Age there was a strong organisation of Western Christendom, effective for the work which was then to be done.

But its action was external and legal. Now we look for corporate action of a different kind, prevailing not by force but through the spontaneous devotion of men who feel and confess that they are Members of the Body of Christ, living by one life and striving towards one end. In a Church quickened by this feeling the believer finds the appropriate medium for his wider activities. Here in the manifold relations of corporate life he is still 'in Christ.' He is in 'the world,' but 'the world' is not the appointed sphere of his social development.

It is true indeed that the 'natural' growth of society, and the discipline of revelation are both of GOD. But the former has been marred by man's self-assertion. 'War, law, trade' are, it has been rightly said, opposed to the teaching of the Sermon on the Mount which gives the ideal rule of the Christian community; and it is the office of the Church to win the world which Christ has overcome to the ideal. The work has been attempted with whatever failures, and the morality of the Gospel however imperfectly established has been the strength of 'modern' life. But hitherto Christian influence has failed of its legitimate effect because it has been personal and isolated and not corporate. We have wronged our Faith by failing to offer to the world a clear

and harmonious view of Christian aims, motives, methods. What is done or attempted by Christians appears as the result of individual judgment and not as the action of the Christian Body. It is sufficient to recall what the Society of Friends has accomplished through devotion to one purpose that we may perceive what the National Church might do if the moral convictions of its members found united expression in the power of the Holy Spirit Who is the spring of its life. Perhaps the time has come when we may at least steadily contemplate together the characteristics of our Christian citizenship by which we prove ourselves citizens of a heavenly city with a resolute joy corresponding to the gladness and devotion of the service which we render to our country.

This citizenship finds its special outward expression in public worship. In public worship we meet as 'brethren' and confess one to another our faith in the Incarnation which determines once for all the character of our mutual responsibilities and duties. Through all failures and degeneracies public worship has remained to believers the witness of fellowship 'in Christ.' Worship is doctrine in form. When the Word became flesh the material which had hindered man's approach to GOD was made in one sense a way to Him (Hebr. x. 5 ff.).

This fact enables us to understand in what sense Christianity is essentially sacramental as the ethnic religions were symbolical and Judaism was typical. Christianity affirms that there is a true correspondence between things seen and unseen, which had been indicated before by human instinct or divine appointment. It enables us to recognise that the whole of human life, personal and social, has a spiritual side: that the eternal lies beneath things temporal: that in all earthly phenomena we are called to penetrate to the spiritual truths of which they are 'signs.' 'The two Sacraments of the Gospel' present the truth in the most solemn and far-reaching form. We lose indeed much of their meaning by their separation from the daily homely acts—the bath, the meal—which are hallowed by them. But none the less they enshrine the lesson for our constant use; and taught by them we can find once more in nature and in history schools of Divine wisdom. Worship in a word interprets life.

This consideration determines the function of ritual. The Incarnation has given a new significance to forms so far as they are effective signs of spiritual realities. But there is always a danger lest they should occupy and engross us. Against this we must guard with the most watchful care. We must admit nothing which turns our worship

from inward to outward, which tends to set the transitory in place of the eternal. Nothing external, however splendid and impressive, can bring us nearer to the Divine; but external things may engross and exhaust our powers of devotion. Veils of sense, no less than veils of intellect, may come between us and the spiritual in which alone we can rest. To rest in forms is idolatry. Earth may hold us still under the guise of heaven.

Worship, I said, interprets life. But when we pause to consider how far we use the interpretation as a guide in ordinary conduct, we cannot fail to be struck by the difference between our theory and our practice. In the Congregation, when Christians meet as Christians in the presence of GOD, we necessarily see something of the unity of the Body of Christ. But how long does the vision survive? How much remains of the consciousness of a common aim and a common motive, when we have passed to the work or the pleasures of the day?

Or to narrow the range of our inquiry, what vital recognition of fellowship is there among the Communicants of a Parish? The Communicants are united in a brotherhood held together by a bond stronger than any social or political tie, and yet what effect has this eternal connexion on the

circumstances of our ordinary relations one to another?

In a body each member has some characteristic function, which is fulfilled for the good of the whole: can we point to such service naturally fulfilled by all those who thankfully acknowledge that they are 'very members incorporate in the 'mystical Body of the Son of GOD'?

When we reflect on such questions, we cannot but sorrowfully acknowledge that we have hardly taken to heart seriously the facts and promises of our corporate life. It is no wonder therefore that Christian opinion, unconcentrated and undisciplined, fails to move the world. We are 'in Christ': we pray habitually that we may 'continue in that holy fellowship'; and still for the present we make no united effort to claim and to use the powers which belong to the Body as the Body of Christ.

Yet the Services in which we join are themselves fitted to inspire us with larger views. When we meet in Church for Common Prayer and Holy Communion, we do not simply think of our own needs, but confess our desire to share the burdens, the sorrows, the weaknesses, the joys, the divine resources of the one life 'in Christ.' We have missed the main object of our assembling ourselves together if we do not go forth strengthened by

the powers of this life that we may do our work—the work which GOD has prepared for each one of us severally—'in Christ': that we may keep in touch with those who are united with us in Him: that we may make clear to all what our Christian hope is.

To this end it is necessary that we, to whom the ministry of the Word and Sacraments is given, should labour more directly than we have hitherto done to build up the Congregation. It is our duty no less to discipline and train the Society than to win individual souls. Indeed under present circumstances it is perhaps through the Congregation that the most effective Evangelistic work will be done. St Paul describes the service of the primitive ministry, 'apostles, prophets, evangelists, pastors and teachers'—the gift of the Ascended Christ to men—as directed to the perfecting (the equipping) of 'the Saints'—the whole body of the faithful—'*unto* their *work* '*of ministering, unto the building up of the Body* '*of Christ, till we all attain unto the unity of the* '*faith, and of the knowledge of the Son of* GOD...' (Eph. iv. 11 ff.). The aim of the ordained ministers is, in other words, to win the Congregation to be their fellow-labourers. It must be so. The end towards which we reach can only be gained by the cooperation of all who have received the truth.

The sharp distinction which long habit has made between the prophetic and evangelistic offices of clergy and laity is not only perilous to the conception of the Christian life but grievously hinders the work of the Church. For religion is not an appendage to life: it is of its essence and supreme. It claims to inspire and control all occupations. Against its dictates no rules or customs of society have authority. And all believers are its ministers.

The ordinances of our own Church provide most naturally for the 'equipping of the Saints' for their social function. Confirmation—with the personal confession of each Candidate and the laying on of hands—offers a priceless opportunity both for impressing on each member of the Church the fact of his solemn appointment to a life-long service, and for calling into exercise the ministries of those who have been admitted to full communion in the Christian brotherhood. Already, I rejoice to know, Candidates for Confirmation have in many cases among us godparents 'as witnesses of their Confirmation,' according to the direction of our Prayer Book, and I trust that before long the practice will be universal. The relation is likely to be fruitful in blessing on both sides, giving occasion for tender watchfulness and responsive confidences, and it cannot fail to issue in the beginning at least of a true corporate life.

But to this end the utmost care must be taken that no one shall be presented for Confirmation who has not recognised the obligations as well as the blessings which the rite brings. The time of preparation will have revealed the capacities of each for teaching, for membership in the Choir or the like, through which the young Communicant will be trained for maturer service.

In this connexion the admission of the newly-confirmed into the circle of the Communicants of the parish, the inner brotherhood of the Church, ought to be marked by every sign of reverence and love. A first Communion is not a personal act only: it is a social act. The whole body of Communicants is affected by it, and the new Communicant should feel the strength which comes through sympathy. Hitherto, I venture to think, this subject has not received the attention which it claims. It is indeed impossible that it should have done, for the Communicants are hardly regarded among us in their corporate aspect. Still it is clear that we have in the Communicants a body in whom we have a right to look for the fulness of sympathy between representatives of every class, for the energy of the manifold sides of Christian activity, for the formation of a definite Christian judgment on great questions of private conduct and of public policy, for a common

Christian life, in a word, realised in the unreserved offering of themselves by all who share it to one Lord. If this were the acknowledged position of the Communicants among us it would be felt to be a privilege and a strength to be admitted to such a body in which Christ's promise of the multiplied affections of the natural family in His household would find accomplishment (Matt. xix. 29), and the recognised value of church fellowship would provide an adequate basis for effective discipline.

There can be no question that this was the general character of the early Christian communities, but it has been lost in our individualism. The corporate feeling among us expresses itself in secondary associations which recognise different types of obligation, and even different standards of duty. The sense of proportion is lost in the multiplication of such societies; and the common life is impoverished by the isolation of special forces, gifts, ministries, which in due measure belong to the whole body. Has not then the time come for making a serious endeavour to give a definite form to the Christian life of the Congregation? to develop, strengthen, consolidate Church life as a life of the whole society through the Communicants?

I know the difficulties which beset the endea-

vour; but I believe that it is the endeavour to which the Spirit sent in Christ's name invites us at the present time. And if we surrender ourselves willingly to His guidance we shall at once feel the full force of the one Divine life in every Christian enterprise.

No one can deny that we need such a unity of impulse and devotion to bring order and power to our disconnected efforts. On a former occasion I sought to shew the obligations which our faith in the Incarnation lays upon us. Without repeating what I then said, I will only remark that in our social work we have 'in Christ' a duty to ourselves, a duty to our brethren, and a duty to those without. For the fulfilment of these duties it appears to me that the restoration of our corporate Church life through the completer training of our Communicants is essential. I do not enter into the details of the training which is required. The question calls for full and many-sided study, and I commend it most earnestly to the consideration of the Clergy in close consultation with their Communicants.

The necessity for the training lies, as I have said, in the obligations which are laid upon us by our Faith. We have 'in Christ' a duty to ourselves. We claim to pursue industry, commerce, science, art, literature, as belonging to the work

which is committed to us. Our Faith therefore must supply the spirit with which we engage in them. No principle can be admitted to direct our conduct which is inconsistent with the relations of brotherhood. The intercourse of business cannot suspend the golden rule. All opportunities, endowments, powers must be used as trusts for social advantage. The fulfilment of a public service and not the effort after private gain must be the dominant motive of all Christian labour. In many professions this truth is fully recognised. It has yet to be made universal. The apostolic view of the real source and agent and end of all things admits no limitation (Rom. xi. 36).

Our duty 'in Christ' to ourselves passes at once into our duty to our brethren. The self-denial, which is one of the master principles of the Faith, must rule our social action. We admit that the Christian view of labour as service to GOD in men is beset in practice by innumerable difficulties and temptations. These can only be met by the help of a strong Christian opinion; and it is here that brother silently helps brother. The unwritten law which embodies the general conviction executes itself. It is not determined by mechanical rules, but by a prevailing spirit which deals with problems as they arise. At the same time the habitual fellowship of Christians as

Christians is able to bring a true understanding between different classes. The gravest danger of our present condition is the mutual suspicion born from ignorance which separates men from men. Such suspicion cannot but disappear through the fellowship of all in the consideration of the gravest problems and hopes of life. We may go further and believe that experience will not fail to shew in due time how we may be able to connect our Eucharist with a 'Love-feast' corresponding to our own circumstances. Every gift has its perfect scope, and each believer is strengthened by his ministering.

The fulfilment of our duty 'in Christ' to our brethren carries with it the fulfilment of our duty to those without. The Christian society is neither secluded nor lost in the world. Just so far as it offers the spectacle of the Faith, adopting and ennobling every form of service, it will be effective in proclaiming the Gospel. We have committed to us a twofold message of which each part justifies the other, the message of righteousness and the message of truth. We shall prevail as we are enabled to shew that right doctrine is the soul of right conduct, and that life 'in Christ' is the unfailing source of noble morality, both in the internal economy of nations and in their mutual relations. Our duty is to obtain the recognition

of principles: the application of the principles in detail must rest with those to whom the conduct of public affairs is entrusted. If we are agreed that a Christian solution of problems of domestic and foreign policy must be found, we may be confident of the result. This is our contention. The Faith presses upon man his noblest desires as obligations and makes their attainment possible by the gift of the Spirit.

In these three directions we can see how immeasurably the influence of the Christian Creed would be increased by the corporate fellowship of those who hold it. And more than this: as we look back over the past we shall observe that the power of the Holy Spirit has been exerted corporately and not only individually. The Creeds of our Services—the Apostolic and 'Nicene'—and the Canon of Scripture were not settled in formal councils but through the action of the Christian Society. Nothing, indeed, illustrates more clearly the working of the Spirit in the Church than the differences of the 'Nicene' Creed of the Liturgies from the text of the Creed of Nicæa. Our strength, our hope, our progress, as incorporate in the Body of Christ, depend on our effective belief, justified by such experiences, that the Holy Spirit sent in His Name—the Spirit of Truth—still works through His Body. Watchful

dependence on the guidance of the Spirit is the test of a standing or a falling Church. So far as we are 'in Christ,' we cannot fail to hear His living voice.

This is the truth which our very distresses bring home to us. Happy shall we be, calm, resolute, patient, if we believe, and live as believing, that even now the Spirit takes of that which is Christ's and declares it unto us.

If I have refrained from speaking of the controversies which fill our minds today, it is not that I have forgotten them. It is because I feel how grievously they hinder our work that I have ventured to point to truths of immeasurably greater moment (as I hold) which we have not made our own. If these truths are brought into life our controversies will be composed. When the Church is filled with the consciousness of her mission by the power of the Holy Spirit, our differences will fall into their true place. But we do not seem for the most part to take our Faith seriously, and men judge of it from our attitude. We weary ourselves in endeavours to prove that which is self-attested. The Christian life, the life 'in Christ,' is the one infallible sign of the truth of the Christian revelation. The consciousness of

life 'in Christ' is the one invincible bond of peace.

When we look round it is not possible, I venture to think, to overlook the power of the Gospel which has been revealed in great crises of history: the order in which its manifold treasures so far have been brought out: the characteristics and needs of our own age: the pessimism which has followed from our partial relapse into paganism: the capacities of our own Church for preparing the way to a wider union 'in Christ.' And in the brief space of my work here nothing has filled me with greater thankfulness than the response which has been made in many ways to appeals for fellowship.

We need, I admit, the sobering, chastening sense of the great difficulties and sorrows of life; but we need no less the sense of the immeasurable powers and glories which are included in the idea of fellowship, unity, 'in Christ.' The pressure and distractions of ordinary duties tend to hide both from us. Fellowship with Christ, with His death and His Resurrection presents to us the apparent triumph of the forces of evil and their final overthrow. Whatever may befall us, He has borne. Whatever we may be called upon to undertake, He has done. And the Spirit sent in His name enables us to know that GOD is still in the world which He made and in us. As we feel

Him within, we shall be enabled to discern Him without.

There are not a few changes which I desire to see in ecclesiastical procedure, in discipline, in public services. They will come when a way is made for the action of the Holy Spirit through the restoration of our corporate life. Meanwhile our strength lies in self control, in the repression of caprice, in loyal obedience to the authority which still remains among us. We have at our command all the forces by which the early Church was enabled to conquer the Roman Empire. In proportion as we feel the greatness of the life 'in Christ' we shall be content to work and to wait for its outward development. To have looked upon it from afar is to have found a glorious hope. May we then take to ourselves the words with which St Paul points the lesson of the most magnificent vision ever opened to man of the triumphs of the Gospel:

I therefore,—'therefore,' because you have been allowed to contemplate for a little space promises which pass all knowledge, all thought, all imagination— *the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in*

the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one GOD *and Father of all, who is over all, and through all, and in all* (Eph. iv. 1—6).

I.

THE NATIONAL CHURCH.

THE NATIONAL CHURCH THE SPIRITUAL ORGAN OF THE NATION.

ROYAL ALBERT HALL, KENSINGTON, May 16, 1893.

THE DUTIES OF THE NATIONAL CHURCH TO CHRISTENDOM AND TO THE NATION.

DIOCESAN CONFERENCE, STOCKTON-ON-TEES, Oct. 15, 1895.

THE NATIONAL CHURCH PROGRESSIVE.

CONSECRATION OF ST MARK'S, JARROW, June 6th, 1896.

CITIZENSHIP, HUMAN AND DIVINE.

ST PHILIP'S CHURCH, BIRMINGHAM, Oct. 3, 1893.

THE NATIONAL DAY OF REST.

ST ANDREW'S, BISHOP AUCKLAND, June 26, 1894.

THE NATIONAL CHURCH THE SPIRITUAL ORGAN OF THE NATION.

It is impossible not to feel that our present anxieties have been fruitful in instruction. When men are pressed by foes without we are told that they build higher. So the sense of danger has led us to take a loftier view of the interests which are now at stake. The demand for Disestablishment, and it is in principle nothing less than this which is raised, has forced us to consider seriously what is the idea of a National Church, what is the idea of a Nation? The progress of thought during the last fifty years has prepared the way for a true judgment on these momentous questions. We have risen little by little, through the action of many forces, above that narrow individualism which early in the century made the conception of humanity impossible, and reduced the State to a provision

of man's making for the protection of material and personal interests. We are now learning to realise with more and more practical conviction that the Nation, like the Family, lies in man's very nature, and is brought to maturity through the discipline of the ages: that the Nation, like the Family, has a corporate life: that the Nation, like the Family, is essential to the full development of human powers: that the perfect Nation is a condition of the perfect Man. We are coming to grasp the truth which was foreshadowed in the old dream that the Nation is a greater Man, a living, a divine whole, through which mankind reaches out to the full expression of its God-given endowments in obedience to a God-given law.

Now, if this is so, and the whole force of the social teaching of the Gospel, based on the Incarnation, bears us to this conclusion, which answers, as we are beginning to see, to the widest lessons of Nature and History, can we believe that that which is essential to the highest life of the Individual, essential to the highest life of the Family, is of no importance for the highest life of the Nation as a Nation? Can we believe that the Nation will not require for its perfection in some form, answering to its complex life, that which corresponds with the spiritual element in the citizen? Can we believe that that which is

highest in man ought not to find a place in the body which is at present the highest manifestation of social life?

The recognition of the powers, the obligations, the duties, of the spiritual life by a Family, as a Family, even if the recognition is partial and imperfect, is yet found to be a blessing to all the members of the home. It is an inspiration and a support to have the noblest brought naturally and continuously before us in the hearth circle. Can the recognition of the spiritual life be less vital to the highest welfare of a Nation?

I am a Churchman. I have no fear for the life of the Church. But I am a citizen also, a citizen of no undistinguished Nation; and I fear lest through impatience, or wilfulness, or ignorance, we may, in a brief moment of excitement, allow a motley combination of adversaries to secularise our national life as national, and to discard that which has been the moulding, inspiring force of England.

For the position and the history of England are unique. The English nation has had from the first a spiritual organ in the National Church. It has found the great line of Spenser true on the largest scale that

> "Soul is form and doth the body make."

If we had no such organ we might well despair

of calling it into existence. Yet the Christian patriot would strive towards that supreme end. As it is, shall we disown the peculiar glory of our inheritance? Shall we mutilate the body of our commonwealth? Shall we cast away for ever that which proclaims that the life of the Nation is divine? For if the National Church ceases to be national—national as accepting the pastorate of the whole people and expressing generally their spiritual convictions—no other Communion can take its place. No other organ can be found through which the Nation can declare its faith. No concurrent endowment can guard the truth which it embodies. Is such a change, such a sacrifice, in view of the whole direction of human growth, which tends more and more to enlarge the duties of the State, an advance or a fall? Is it a generous endeavour to reach a loftier ideal, or a disastrous national retrogression?

We must face the issue. It is not a question whether the State shall favour a particular religious body, but whether it shall recognise a certain human need: whether it shall provide for the fulfilment of a definite function, and that the highest function in our corporate life: whether it shall openly declare that religion is not an accident of humanity, but an essential element in every true human body.

And why is the sacrifice to be made? The Church, we are told, has failed as the spiritual organ of the Nation. But has it failed more than any other organ through which the Nation exerts its vital force? We admit the errors and imperfections of the National Church, and we ask all who care for spiritual truth to help us to amend them. We ask the more urgently because we are coming to a time when we can first see the true meaning of social movements, and feel the paramount importance of a large-hearted spiritual influence upon the changes which are before us.

And however imperfect the confession of the National Faith through the National Church may be now, it is increasingly powerful as a witness, and rich in promise for the future.

The National Church is, I say, powerful as a witness. The continual unforced natural acknowledgment of the sacred destiny of things by the State exercises silently a subtle and penetrating moral influence. It adds the confirmation of a Divine sanction to the sense of duty. It unceasingly, by the very law of our civil life, turns our thoughts to the highest, to which we are akin. Those who are without can trace its effects. It was not one of us who emphatically called attention to the beneficent

influence which the Church Catechism has exercised upon the English character. In part the English character is reflected in the Catechism, and in part the Catechism develops and supports the character. The daily Prayers in Parliament continued from generation to generation are something more than the private petitions of believers. The Coronation Service, which has remained substantially unchanged for centuries —and would that more Englishmen studied it— leaves an abiding mark upon the Sovereign; and we must all have rejoiced that at the Royal Jubilee a service was ready in which monarch and people could offer praise and thanksgiving as the spontaneous utterance of one body and one spirit. Thus the National Church brings all the great crises of national life into connection with the unseen and the eternal. And this acknowledgment of the spiritual by the Nation is a fact different in kind from the acknowledgment by a crowd of citizens. The fulness of the truth which it presents may not as yet be apprehended. But the idea is with us. And for statesmen ideas are the support of resolute patience. For the people they guard the nobility of political enterprise from the irony of selfishness.

At the same time the National Church, which witnesses to an unchanging principle, expresses

it in correspondence with the growing beliefs of the Nation. So it is, as I said, rich in promise. The English Church is progressive, because it is living. It has, from age to age, consistently embodied the spirit of the English people, taking up and interpreting according to the proportion of the faith new thoughts at the Reformation, at the Caroline reaction, at the Evangelical revival, at the Oxford movement, and amidst the social aspirations of the present day.

The National Church is not an exotic. It is not the representative of a particular school, or of a small group of men. Guarding treasures, old and new, it offers to its members a guarantee for healthy freedom. It is in constant touch with every class; and contact with the civil power brings to its counsels a salutary and sobering influence. It cannot, as long as it is national, degenerate, like the Roman Church in France, into a separate, a rival, an antagonistic society. It is sustained and stimulated by the sense of a universal obligation. It must continue to offer every form of beneficent action which springs from the Faith—and what does not?—to the poorest as their birthright, and bring the solaces of religion to those who need, and not only to those who seek them.

Under this aspect of the work of the National

Church, we need not inquire whether the original benefactors of the Church held in exact detail the opinions which we now hold. We are their children and heirs, and it is reasonable to suppose that they would have been influenced as we have been by the progress of English life. At any rate under new conditions—and we cannot recall the past—their gifts are still used as they desired them to be used, in order to bring the ennobling and consoling ministries of the Gospel to every Englishman.

These endowments, which, if not essential, are of the highest value for the efficient action of the National Church, are at once a trust, and an opportunity of service. We neither disparage nor overvalue them. But we may not lightly surrender that which has proved, in the past, fertile in public blessings. And we can claim that no funds are used more completely for the common good than the revenues of the National Church.

I can understand how enemies of the Gospel—enemies too often through unhappy misunderstandings—should endeavour to silence the voice through which the nation proclaims its allegiance to the Faith. I can understand how those who differ from the polity and from secondary teachings of the National Church should stand apart from it. But I cannot understand how those who join

with us in confessing one Lord, one Faith, one Baptism, one GOD and Father of all, should unite with their enemies and ours in the endeavour to overthrow the national witness to fundamental spiritual truths—which has made England what it is—and inflict a heavy blow on Christianity throughout the world. I cannot understand how they should make impossible, because they believe that they have the power, the realisation of an ideal of national life towards which England has advanced through the varied course of its history, in which the temporal and the spiritual work together in corporate unity for the fulfilment of the noblest offices of human life.

We have then in England—to say all briefly—that which gives completeness to our national life, a National Church as the spiritual organ of the Nation: a Church which has shaped popular aspirations and welcomed popular influences; a Church which has again and again proved its power to assimilate new truths and to awaken dormant forces; a Church which in great crises has been able to reconcile order with progress; a Church which has used, and, with quickened devotion, is striving to use great possessions and great place, so as to bind all classes together more closely in the unity of one life, and to offer in all its freedom and grace a Gospel to the poor.

Shall we then take the first step, I do not say to destroy the English Church, that is impossible, but to deprive the Nation of its spiritual organ?

If the real issue is clearly seen I have no doubt as to the judgment of the people.

"By nothing," it has been said most truly, "is England so glorious as by her poetry": glorious that is by "the noble and profound application of ideas to life." The National Church is, I believe, the most conspicuous sign and the richest source of this characteristic glory, for it maintains through every failure the application of the divinest idea to every fragment of a people's life. If the present controversy leads Englishmen to realise this truth with more vital power, it will bring to those who are called to rule a loftier and purer standard of political effort; it will bring to those who are called to teach more thoughtful considerateness together with invincible patience and victorious faith. And we, to whose special care the splendid inheritance is entrusted, shall spare no endeavour that we may not, through any neglect in our guardianship, leave our country less able to meet the social problems which are pressing upon us for solution, and less able to fulfil in due time that office for the race for which she seems to have been prepared in the order of Divine Providence by the long discipline of the past.

THE DUTIES OF THE NATIONAL CHURCH TO CHRISTENDOM AND TO THE NATION.

MANY circumstances during the last three years have forced us to think seriously of the relation of our National Church to other Christian Communions and to the Nation itself. I purpose therefore to say a few words on these vast subjects in the hope that we may be enabled to feel more deeply perhaps than we have done the greatness and the difficulty of the charge which has been committed to us as English Churchmen by the Providence of GOD. The views which we hold on the widest responsibilities and duties which are laid upon us cannot but influence largely the judgements which we form on the practical questions which we have to meet from time to time, and which press heavily upon us now.

I. I will speak first of our relation to other Christian Communions. It is obvious that the English Church, by its constitution, by its history

and by its character, is fitted to be a mediator between the divided societies of Christendom. It has points of contact with all. It has never broken with the past, and it stands open to the future. On the one side it has affinity with the ancient Churches of the East and West by its jealous maintenance of the historic Episcopate: on the other side it has affinity with the non-episcopal Churches of the Reformation by its appeal to the Scriptures as containing all things that are required of necessity to salvation. At the same time it has refrained from imposing fresh conditions of Communion in addition to the common profession of Faith in the Baptismal and Eucharistic Creeds, in which respect both the Roman and Calvinistic bodies have laid on their members a burden too heavy to be borne. So it is that the teaching of our Church fixes our thoughts upon the Person and Work of a living Lord revealed to us with ever-increasing glory by the Spirit sent in His Name. It is indeed a necessity that definitions of doctrine should be shaped from time to time according to the thoughts and the language of the age, but they necessarily include a transitory element, and to enforce them for ever by anathemas is to exclude the hope of growth, for all life is a process of laying aside as well as of assimilation.

Strong then in primitive order and apostolic simplicity we are bound to guard the fulness of our heritage of catholic freedom. We differ from others not by what we are but by what we have received. Our heritage, in other words, is the measure of our debt to the present and the future.

But it is said that the Church of England of to-day is not what the English Reformers of the sixteenth century designed to shape. So far as the statement is true, it leads us to recognise in our history—as indeed we recognise in the history of the Church at large—the action of a Power infinitely greater and wiser than man's. And the more carefully I study the origin and revision of our Articles—to make one illustration only—in connexion with contemporary and later confessions of Faith the more I feel the presence of a guiding spirit which I can only call divine.

What then, we naturally ask, is our duty, as English Churchmen, with regard to the eager and deep desire for the reunion of Christendom which finds expression on many sides in unexpected ways? Before attempting to answer the question it may be well to acknowledge that the desire is natural and even necessary for those who trust in the fulfilment of the Lord's own prayer that all believers may be one with a divine union, that the world may believe that the Father sent Him

(John xvii. 20, *ff.*). And if we are wholly unable to anticipate how this unity can be brought about, or what shape it can take, we must acknowledge also that in order to be effective it must be in some sense visible, perhaps, to the eye of the heart rather than to the bodily eye, yet such as to carry the conviction of a divine Presence in Christendom to those who are without.

Looking forward, then, to this unity which is the mind of Christ, the experience of our own Church teaches us to keep in view all the bodies in which the love of Christ finds a place. We cannot leave out of sight Greek or Roman, Lutheran or Calvinist, or other Communions, on the Continent and at home and in America, in which the fruits of the Spirit are manifest. We cannot look at the present only. We must take account of the direction of religious movements, and estimate the later results of our action. Outward reunion, for example, of the English Church with the Roman Church as it is now would, as far as I can judge, postpone indefinitely the reunion of Christendom.

Such reflections bring home to us the vastness and difficulty of the whole problem of the reunion, or rather of the unity of Christendom, yet, as we have seen, in fidelity to our Lord we must face it.

But we must approach it otherwise than our impatience tempts us to approach it.

The teaching of the past shows that the principle and the beginnings of reunion are to be sought from within and not from without. It is possible for an external unity to exist[1] without any spiritual force. The tragic history of the Roman Church illustrates the fact. Wherever the Roman Church has had complete and undisputed authority, as in Italy, Spain, South America, Mexico, it has failed to retain the intelligent faith or develop and control the moral growth of the masses of the people subject to it. The outward, indeed, is valuable only so far as it truly expresses that which it professes to express. In religious life it is most true that "soul is form and doth the body make." And here lies a spring of adequate encouragement. For though it may be urged with great force that, as far as we see, the course of human progress is directed by specialisation and antagonism, yet this very specialisation and antagonism forces even partisans to recognise that they are not masters of the whole of truth. So it is that already our divisions have disclosed lessons which are likely to be fruitful in the future. On the one side we recognise differences

[1] *Comp.* Dr Dale, "Fellowship with Christ: The Unity of the Church," p. 315.

of character, growing out of history and environment, which distinguish classes and nations, and on the other side we recognise the infinite scope of the Gospel of the Incarnation, which no one type of thought or feeling can exhaust. We can now grasp far better than was possible in an earlier age the conception of the many nations contributory to the fulness of the race by the wealth of their distinct endowments, all of which are due to Christ. Thus our thoughts are turned to the very heart of things. We see that freedom is not the power of the individual to do what he will, but the power to fulfil his part in the social organism. We see that the same sin—self-assertion, selfishness—which separates us from one another separates us from GOD. We see that our union with Christ is not as units but as members; that so far as we are one with GOD we are one with all who are in Him. The hymns which we use in our common worship are a continual witness to the reality of the Communion of Saints in the midst of our divisions. We silently confess that men most sharply separated from one another by their circumstances and by their forms of thought have yet within them the same principle of eternal life. Our own personal experience confirms this consoling and inspiring truth. We do not yet see how it can be embodied in the

fulness of life. We do not cease to deplore the moral waste which comes from our divisions. But none the less we recognise at least the beginning and the promise of that which shall be when lowliness and meekness and long-suffering and forbearance shall have their perfect work in love (Eph. iv. 1, *ff.*).

For this consummation we shall pray instantly and we shall rejoice in the knowledge that others pray with us. We shall seek a spiritual end by spiritual methods. We shall not dwell on the presuppositions which in some cases give a special shape to the prayers and seem to determine beforehand what must be the form of the unity. We shall, for our part, guard and use our own inheritance with loyal and watchful care, seeing that it is through this that we are set to serve the common good, avoiding all things strange and exciting which tend to lead souls away from personal communion with God. In the last issue we, and all who know what human infirmity is, must pray, not that others may hold what we hold, but that in common we may together hold the Truth in its fulness, and gladly lay aside whatever in our opinions, which we identify with it, is only of human origin. It may be, so we humbly trust, that in due season, when our self-surrender is complete, God will disclose to us the

perfect Truth in which every partial Truth finds its place. Then at last, as we behold this transcendent revelation, we shall know that in that which we are essentially we are one. What outward shape the unity which is thus disclosed will take we do not attempt to define. We only know that it will be a unity which the world will recognise, fulfilling in some unimaginable way the testimony of the first age to the Church, "See how these Christians love one another."

Such thoughts carry us into higher regions than those of human policy, and they are justified by history. The end for which we look and pray will not come through wise schemes of man's devising or formal discussion. But meanwhile we can each in our measure prepare for it. We can use every opportunity for social intercourse with those from whom we are separated by intellectual and theological differences. Happily our national habits encourage such unconstrained friendliness; and while nothing is more fertile in exaggeration and misunderstanding than isolation, the feeling that Christ is with those who follow not with us opens the way for intelligent and respectful fellowship. At the same time it will deepen in us the sense of reverence and the sense of responsibility.

Above all things we shall avoid theological

controversy. Controversy always accentuates details and generally turns upon them. But we shall spare no pains to understand the difficulties of those who differ from us and to present our own Faith in its completeness *living the Truth in love* (Eph. iv. 15). In this way we shall draw nearer to our goal. The one effective refutation of error is the Truth in action. The Christian life in all its fulness is a power of conviction without intellectual or spiritual waste.

II. It is natural to pass from the consideration of the duties of our Church to other Communions to the consideration of its duties to the Nation at large. Here also it is called to be a reconciler and to use its unique power for bringing all classes together in mutual service. Its priests are solemnly bound "to maintain and set forward . . . quietness, peace and love among all Christian people" (its bishops, with wider obligation, "among all men") and so to bring the lessons of Holy Scripture to bear on common life that "no place be left among those committed to their charge for error in religion or for viciousness in life."

The opportunities of the National Church correspond with the fulfilment of this overwhelming commission. It has representatives in every class in the State. It has the right to

speak in the great Council of the Nation. It reckons among its members men who hold first places in every profession and every business. It has forces which, if they were united, are strong enough to mould public opinion and rule public action, and to touch both with the enthusiasm of a heavenly citizenship realised on earth. But hitherto we have lived apart. We have not used, we have not confessed, except in the offices of worship, the paramount desire to use every endowment and every possession, with one heart and soul—leaders, teachers, labourers alike—as trustees for our fellow-citizens and our fellowmen, equally fellow-workers for one cause.

Perhaps the development of the national life has not been fitted in the past to call out the sense of this universal obligation. But it is beyond dispute that the questionings of the present day force us to consider what is involved in our fellowship in one Catholic Church, what duties and what powers it brings to us.

The changes of the last half-century, industrial, political, educational, have profoundly modified, where they have not destroyed, the old order, and as yet no new order has been fashioned. No social ideal has been accepted or even shaped in correspondence with the freshly-awakened feeling of a full corporate life. The traditional

rules which fifty years ago regulated ordinary Christian conduct have lost their power, and nothing has taken their place. Here then is a clear call to the National Church. It is called to inspire all its members with devotion to public service and to bring them personally once again under the invigorating influence of a disciplined life. The organisation of the Roman Church in the Middle Ages gives us an impressive image of externalised religious forces penetrating and pervading all society from without: we need, if the work of our age is to be accomplished, to seek for its spiritual counterpart, sovereign in the souls of men; and it is the office of the National Church to quicken and to guide the quest.

To this end the National Church must accept two tasks which fall naturally within its scope. Its members must spare no effort to bring representatives of all ranks and parties into friendly intercourse. Its teachers must resolutely and patiently lead their hearers to try all things by the test of faith in the Incarnation. We must all labour unweariedly to understand one another and to understand our Creed.

It is true that no far-seeing statesman would now draw the picture of "the two Nations" which haunted me in my early College days, but none the less the ignorance and suspicion which separate

the classes representing them to-day involve grave perils; and the perils are greater now because the distribution both of power and of knowledge has been altered. The rich know little of the temptations and feelings of the poor: the poor know little of the burdens and anxieties of the rich. And on the other hand it is difficult to see that the Christian Faith exercises any conspicuous influence over the entertainments, the amusements, the general expenditure, of those who profess it. Yet it is clear that the fact of the Incarnation gives a distinct force, which nothing else could give, to the responsibilities of brotherhood, and claims to find open recognition in conduct. It reveals possibilities in humanity which sustain hope. It meets the aspirations of men as men. It supplies a motive for untiring labour to hasten the coming of the kingdom of GOD.

Now the foundation of pastoral work is knowledge of the people; and the ministry of the National Church, which reaches through the whole fabric of society, can use its experience at least to prepare the way for a sympathetic fellowship of classes. Bishops, priests and deacons, with characteristic gifts and functions, are all alike heralds of good-will, and have a message which they can spread throughout the Nation.

The Clergy again can set in every parish, as they are bound to do by their ordination vows, a pattern of "plain living and high thinking."

But this work is not for the Clergy alone. It is for the whole Society. The Church is set for the revelation of the glory of GOD. Those who have felt the power of the Gospel will even unconsciously stir those who can feel it, and who according to GOD'S will are destined to feel it. The eternal life, a present and not a future gift, must make itself manifest where it is. We are rightly reminded of the power of environment; and a man's environment is finally his friends.

No doubt the double work which I have indicated can only be accomplished by most patient labours. It is no easy task to overthrow traditional barriers of customs and habits which through long use have ceased to be questioned. Judgement on what is right and wrong in ordinary business cannot be lightly improvised. There is need of wide and long study in order to apply justly and effectively what we believe to what we do. I only claim that the National Church should recognise the duty of facing the problems of English society and English private life with all their consequences.

The endeavour will, I believe, quicken a new intellectual interest in the Gospel; and it has

been said, as I hold, most truly "that in all the great movements of religious reform that have permanently elevated the religious life of Christendom there has been a renewal of intellectual interest in the Christian revelation." Viewed under this aspect recent discoveries as to the history of the earth and of man, as to the continuous unfolding of life in orderly sequence, as to the interdependence of all created beings, "all thinking things, all objects of all thought," as to the Divine method in the slow fulfilment of the idea of the world, according to our powers of observation, seem to me to illuminate passages of the Bible which before were necessarily dark, and to bring to serious students a new conviction that the message of Christ Incarnate, Crucified, Ascended, covers the whole of life with glad tidings, widened and confirmed by the growth of knowledge.

Happy are we if we pursue the lines of inquiry which are thus opened. The Christian Law in the Sermon on the Mount, which the human heart welcomes, constrains us to look without for help; and in giving the Law the Lord, though this is often unnoticed, points to Himself as the source of grace. Already we can read in it the charter of discipleship: *All things are yours and ye are Christ's and Christ is God's.*

Divine doctrine requires a divine life; and conversely a divine—that is a truly human—life requires divine doctrine. This has been the experience of all the religious leaders who have widely moved the hearts of men. They have prevailed by the force of definite dogmatic teaching, widely different indeed in form, yet alike directed to establish an immediate personal relation between their hearers and the triune GOD. So it was with the Reformers of the sixteenth century, with the English Puritans, with George Fox and John Wesley, with the leaders of the Evangelical and Oxford revivals. They were strong by bringing to men a fresh sense of the truth that Christ lives and reigns, present among His people through the Spirit sent in His Name, and accessible with all the treasures of His wisdom and power. This is the truth which we have now to bring into the very heart of our daily life, social and personal, the truth which, as I have said already, our own Church, Apostolic alike and Catholic, is specially fitted by its history and by its constitution to bring home to this generation. But if the influence of this Divine fellowship with the Ascended Christ is to be realised among us in our corporate and individual life it must be, I repeat, by the action, not of any class or order, but of the whole

Christian body, simply as believers; and if it is realised the Kingdom of GOD will not be far off.

I have diverged very far from the usual type of addresses on occasions such as this. I have not attempted to discuss schemes of reform which are present to the minds of all. I have rather endeavoured to indicate the spirit in which we should approach them and the one supreme end to which they should be directed. There is, unless I am mistaken, great need for this preparatory discipline. Some strange irony leads us to suppress our recognition of the greatest powers of humanity. We commonly fail to remember, or, at least, to enable others to see that we remember, that the eternal life, which is the gift of GOD in Christ, does not follow our earthly existence but with all its immeasurable potencies is included in it. We do not constrain men to take our Faith seriously. We do not ourselves habitually pause to consider what it means to us. We do not in the face of great enterprises reckon the powers of "the age to come"—of the age, that is, in which we live—as our endowment. I speak from a humiliating knowledge of my own failures. But let me speak also of an experience fruitful in great encouragements. No one can be called to wide

spiritual oversight without learning something of the unseen forces of life. For him what is otherwise impossible is found to become possible through the silent help of the body to which he ministers. He feels, as he forgets himself, that he is strong with a strength not his own through the sustaining presence of a wider life. Such experience constrains me to turn, if I may, the thoughts and the hopes of my fellow-workers to deeper and more active reliance in all things on the power of spiritual communion with GOD and with men. The trust is not of words but of silence. And it is through fellowship with Christ, fellowship with all believers who are one in Christ, felt and confessed, that that unity will come which will conquer the world, and that transformation of all labour into a divine service which will be the Advent of the kingdom of GOD.

THE NATIONAL CHURCH PROGRESSIVE.

τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά.

The old things are passed away; behold, they are become new.

2 Cor. v. 17.

Nowhere could the first clause of this memorable saying of St Paul find a more impressive illustration than here at the birthplace of English literature and English education. *Old things have passed away* since the days when by the side of the haven of Egfrid, Benedict and Ceolfrid and Bede laid the foundations of our national culture, of art and scholarship and devout learning. But through all changes one monument of the past has borne its witness in spite of the devastations of foreign invaders and of domestic revolutions. The Mother Church of St Paul has continued for more than 1200 years to shew

what is permanent amidst the transitory shows of earth. *Old things* indeed *have passed away;* but dare we complete the sentence and say: *behold, they are become new?* Dare we say that the resolute if quiet energy of the old life has found a new shape in the restless industries of the Tyne side: that the monastery school has found its fruit in the public institutions which bring the most varied treasures of knowledge within the reach of all: that the devotion of the cloister has passed into the service of the Congregation? This at least is GOD'S will. This is on a large scale the law of His Providence. The old becomes new. The familiar words find a loftier fulfilment than the poet thought of—

> Nothing of (it) that doth fade
> But doth suffer a sea-change
> Into something rich and strange.

This, I repeat, is GOD'S will and GOD'S law. And it brings to us strength and encouragement as we strive to carry forward the good which we have inherited to larger issues, and to overcome the evil. It gives us the divine ideal of progress, which every generation is charged to bring a little nearer to fulfilment. The past had its faults and its dangers which experience has laid open. The present has its problems and its

opportunities which it is our duty to face and to use. Something there is at every moment to be abandoned and something to be won. Thus the words of the Apostle become to us a test of the sincerity of our labour. We look backwards and forwards with the one desire to hold and hand down that which is good. We honour our fathers and seek to prove worthy of honour from our children.

The old things are passed away: behold, they are become new. This close rendering of the original words of St Paul brings out his central thought more clearly than the A. V.: *Old things are passed away: behold, all things are become new.* St Paul is not speaking of a general transformation but of a definite change. He says not 'old things' but 'the old things' to which our thoughts are turned with affectionate regard: 'they,' the old things themselves, and not 'all things' are become new. What seemed to be loss is proved to be growth. Yet even in such a change there is a touch of natural sorrow. The exact form of the Greek text recognises it. Literally the Apostle says: 'the old things passed away.' He seems to pause for a moment with a sense of regret. Then, as he looks and looks, comes the sure feeling of glad surprise, the revelation of the greater and

abiding joy: *behold, they*—the things which seemed to be gone for ever—*are become new.*

The old things are passed away: behold, they are become new. Such is indeed in the largest acceptation of the words, as I said just now, the Christian law of life. St Paul it is true is speaking of the one momentous change which is effected when a man welcomes the revelation of Christ and sees all being in the glory which it discloses. But the law which the words express is universal. Its action is continually brought before us. We can see it fulfilled in the material changes of the earth on which we live. We can see it fulfilled in the history of the old world. We can see it fulfilled in the history of post-Christian nations. The great empires of the East passed away, but not before they had transmitted to the people of GOD the treasures of their civilisation. Greece fell: Rome fell: but in other forms they survive still. Let us only think what we owe in our own intellectual life, and in the expression of our religious faith, to Greece: think what we owe in our civil and ecclesiastical organization to Rome; and perhaps we shall be inclined to confess with a new conviction that 'the dead rule the living,' and recognise, humbled at once and stirred by the grandeur of our obligation, that GOD has placed the future in our hands.

But turning from these larger applications of the Apostle's words we find this thought of change through growth, of growth through change, embodied with singular distinctness in the history of England. England stands unique among the nations for the continuity of its life through a thousand years, which no vicissitudes of dynasty have interrupted. We have passed through great revolutions—the last and greatest in the present century silent and often unnoticed—without breaking with the past. Among us the old in each crisis has become new.

Every part of our English life is a commentary on this inspiring thought, but nowhere is it more impressively displayed than in the history of the English Church. The Church has grown with the nation. It is not the creation of any statesman or of any parliament. It stood by the cradle of the nation and in the first ages it did much to shape the nation. The liberties of the English Church find the first place in the Great Charter of English freedom. The English Church continues to be to-day what it has always been substantially, the spiritual organ of the English people. It is the same Church as it was three hundred or five hundred or a thousand years ago in the sense in which the nation is the same nation. The life which we live is the life of our

fathers, the same life made richer, fuller, larger, by the fruit of their labours: the same not by changelessness—which would be death—but by vital unity. The England of to-day is the true offspring and heir of the England of the Middle Age and of the Reformation: of the Plantagenets, of the Tudors, of the Stuarts. The English Church of to-day is the true offspring and heir of the Church in those earlier times. Elsewhere the Reformers of the XVIth century aimed at establishing new Churches theoretically complete, but our own Reformers sought to free the old Church from the corruptions by which it was deformed. The changes which they made were designed to meet practical needs and not the logical requirements of a system. Thus in a most true sense the reformation of the English Church is a continuous and unending process. We can see how it has gone forward during nearly four centuries and how it goes forward still. The English Church has admitted modifications in form and in opinion—and the growth still continues—under the action of the same influences as have modified our constitution. It has lived in conscious dependence on a Living Spirit. It has welcomed the development of individual responsibility and the exercise of a sober and generous freedom. It has accepted the results

of fuller knowledge without any loss of faith in old obligations. It has grown through the forces of English character and not through the forces of the character of Italy or Spain. And who could wish it to have been otherwise? Let Italy and Spain bear witness to the effects of an Italian papacy.

Meanwhile our English Church has guarded and used her manifold spiritual inheritance. Our Prayer Book is the memorial and the pledge of our Catholicity. Our Prayer Book offers for the daily, common use of all, and not of the clergy only, treasures from the East and West, Hebrew, and Greek and Latin. Above all it offers in our public services constantly and not in any narrow and arbitrary selection the full message of the Holy Scriptures in the language of the people.

This richness and purity of our liturgical heritage is generally acknowledged. But it is not uncommon to hear words of disparagement applied to our Articles in which the Clergy are taught to acknowledge an authoritative definition of their general dogmatic position. The Articles are not indeed, nor do they profess to be, an ordered system of theology, but a determination of a series of cardinal questions, which, as they filled men's minds in the XVIth century, can never lose their importance; and I find it hard to believe

that those who speak slightingly of their value have studied them adequately in their relation to the earlier and later Confessions with which they must be compared if they are to be rightly understood. For my own part I confess that the more carefully I weigh the exact force of what they say and take account of what has been left unsaid or withdrawn or modified, the more I am struck by the calm wisdom, the patient self-control, the large and loving insight of their compilers—themselves Confessors and Martyrs—who in times of unparalleled popular excitement, tempted on this side and that to neglect the proportion of faith, have left us such a monument of Catholic teaching; and I do not indeed scruple to say that I am unable to explain the final outcome of their labours, except by believing that they found effectually what they sought most humbly, that guidance of the Holy Spirit which is promised to those who pray for it in the Name of Christ. Other men have laboured for us from the first age until now and we have entered into their labours, so that our English Church stands alone in historic completeness and apostolic purity. Other Communions may be able to shew some special aspect of Christian truth or practice more clearly or more effectively, but no one offers to its members at once so wide a field for personal

action, so large a measure of reasonable liberty, so comprehensive a view of the Truth and so complete a title to historic continuity. All the wealth of former times has been brought into the fabric of our religious life; and that life, in every crisis of change, has still the energy of growth.

To us is committed the stewardship of this gathered wealth not for simple enjoyment but for social use. And for the purpose of this great ministry we stand by the grace of GOD each day at a new starting-point. We are charged to shew the vitality of our Faith by its power to meet new circumstances. It is an inspiring charge. We could not wish to live idly on what others have left us. Our life is to use fruitfully what our fathers have placed in our hands for the preparation of the future. The old things have passed away—old controversies, old modes of thought, old conditions of society which at once guarded and limited their activity. It is for us to provide that all that their work truly expressed may live on with nobler vigour under fresh circumstances. What then are we preparing? What is our spirit, our position, our work? We see what we have received: what shall we give? What shall we hand down to our children? How will they judge us? Will they at least perceive that we knew GOD'S will, and offered ourselves

for the doing of it? I acknowledge most thankfully the multiplied signs of awakened zeal around us: old churches restored and enriched with all the furniture of dignified worship: new churches built not unworthy of old models: untiring ministries, restless devotion. But I remember the XIIIth and the XVth centuries, and I can find no sure hope in these. The vision of GOD as the interpretation of all life, communion with GOD as the one stay of the soul, patient listening for the voice of GOD and fearless obedience to it, alone can save outward service from peril of idolatry. Have we this vision, this patience, this courage? What, I repeat, will our children say of our ruling spirit?

Will they say, when they look back, that we were possessed and overpowered by the splendour of material things, that we made success the standard of well-doing and riches the criterion of national prosperity? Will they say that we desolated our woodlands with poisonous vapours and piled our river banks with blackened ruins in our impatient struggle to grow wealthy? Will they say that even in our devotions—standing apart as they did from the common tenour of our lives—we sought honour one of another, and made our temples monuments to our own glory? Will they say that we turned idly to the past to find

models which we might reproduce, without seeking by strenuous endeavour to clothe our noblest aspirations in forms corresponding to a new age?

Will they say this, or will they say, turning to the record of our inconstant and imperfect endeavours with reverent tenderness, Our fathers were called to work in a season of new revelations. No wonder that they were dazzled by the splendour of unexpected worlds. No wonder that they often fell and failed. Yet perplexed, distracted, burdened, as they were, they courageously pursued the truth, they desired, in all wanderings, to do the right, they strove to bring classes nearer one to another, they spared no effort to extend and deepen intellectual and spiritual interests, they laboured to make all races and all men partakers in the fulness of one life. They fought unweariedly against the temptations and jealousies and suspicions which troubled society in their time: they cherished tenderly generous desires and dim hopes and through manifold sorrows, distresses, failures, they have handed down to us types of sympathetic labour and clear thought which make nobler achievements possible for us. *The old things have passed away: behold, they have become new.*

That this may be their grateful testimony, a right spirit must be met by a true sense of our position and our call. English Churchmen are in

a unique sense inheritors and stewards as I have said of a National Church. There was a time when in the West a Church outwardly one corresponded to one temporal Empire. The combination was a splendid dream. But humanity was not to be so disciplined. As men's thoughts were widened the many nations succeeded to the one Empire and began to develop in different directions their special endowments for the final enrichment of the race. At the same time there was a similar movement towards the recognition of national and independent Churches which might express the fulness of the national life on its spiritual side with capacity for corresponding growth. In England alone the movement found adequate accomplishment, though in the East a nation and a Church are still synonymous words. It is our task then to do our work along the lines of national progress: to bring the Faith into vital contact with every region of national activity. The special, the complex, life of a nation with the peculiar problems which it offers, and the characteristic forces which it calls into play—problems and forces different for each nation—constrains the believer to study afresh the Gospel with which he is charged, and to bring from it latent powers able to control and hallow new energies. It has been so in the past: it

will be so, if only we are faithful, in the future.

It will be so if we keep our eyes steadily fixed on the lessons of our history, on the splendid service which GOD has prepared for us through the ministry of former generations. But the glory of the past often blinds us to the promise of the future. There is a charm in the externalism of the mediæval Church which hinders us from seeing its essential transitoriness. The coming age cannot be the heritage of the Latin race or of the Latin Church. As long as we regard the course of events with a wide view the aggressive imperialism of Rome will be seen to be an anachronism.

But we are in danger of being deceived by bold words. We are tempted to forget our strength, and to seek secondary supports for that which rests on a divine foundation. Our Church is strong enough to appeal to the fruits of her labours, strong enough to be independent of the testimony of hostile bodies. There is no field of ministry which lies without the range of her activity: there is no field in which she has not vindicated her authority. The unity for which we long and pray will not come through surrender or compromise; but when we all yield ourselves with complete self-devotion to Him who is the Way and the Truth and the Life.

What then—to come back to our question—are we preparing? what are we doing that when the old things have passed away, they may become new with a more effective and beneficent influence? that our enterprise may be directed to social and not to private advantage, that our energy may extend more widely the treasures which grow greater as more share them, that our endurance may find its reward in overcoming the temptations of luxury?

The question in its spiritual acceptation is not for the Clergy only, but for all. Every Churchman has some service to render. The Faith is the interpretation and the strength of life. By our simplest acts, through our common business, through our ordinary bearing, through our chosen amusements, we can shew—nay we must shew—what this Faith is to us. GOD grant that as we look to the great issue of what we call little things we may hold fast the resolute conviction that man was made for truth because he was made for GOD: that life in all its parts is the sphere of spiritual force: that worship is the reasonable service of our whole nature, chastened and raised by the thought of the Divine Presence.

To this end we should watch scrupulously lest we mar our inheritance by impatience or self-assertion. We shall keep reverently what we do

not use. We shall avoid equally a rigid maintenance and a hasty abandonment of traditional forms. We shall take scrupulous care lest the weakest of our fellow-churchmen should be led to think that we look outside our own Communion for a more perfect type of service, or a more assured divine commission. We shall strive to realise more and more that our solemn gatherings are a confession before GOD and man of the kinsmanship between brethren and sisters in the Lord: the witness of our common hope: the pledge, however imperfectly redeemed, of common labour.

I do not dissemble the difficulties by which such work is encompassed. I do not forget 'the blasts of vain doctrine' which sweep round us on every side. Such work is possible, only possible, by the help of GOD. That help is to be gained by serious effort. But for the most part we do not take life seriously. We affect to live on borrowed opinions. Yet borrowed opinions cannot avail us. We must each make our Creed our own, a reality—a present reality—not indeed by an intellectual process but by spiritual sympathy, by a divine fellowship.

Here is our hope and our strength. If we are to provide on our part that our past may bear its fruit, we must ourselves see clearly and

maintain firmly that which transcends all change, the eternal power of a risen and a speaking Lord, present with us all the days.

Hitherto our Church has been enabled to make this truth the centre of its teaching. In times of sore trial it has turned the thoughts of its children from metaphysical subleties to a living GOD, to the fact of the Incarnation as wide as all experience, to the action of an abiding Spirit.

So may it be for the years to follow: then whatever unexpected changes may come, the later generations who worship within these walls will be able to say, as they look back over the many stages in the growth of the Divine Society to which they belong, neither exaggerating nor disparaging the work of earlier days: *The old things have passed away: behold, they are become new.*

CITIZENSHIP, HUMAN AND DIVINE.

Συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ.

Fellow-citizens with the saints, and of the household of God.

Eph. ii. 19.

St Paul was prepared by a twofold privilege of birth, a twofold training, to give to the Church the largest interpretation of the message of the Gospel. As a Hebrew of the Hebrews, he knew what was the counsel of God for man, whom He made in His Own image. As a Roman citizen, he knew what glory could attach to an earthly society.

During his imprisonment at Rome he seems to have dwelt specially on the latter thought. In the light of his own experience he was enabled to understand something of the growth of the empire, of its power to assimilate strange elements,

of the majestic sovereignty of its law. Stirred and touched by these lessons, he found in the Imperial organization, as it appears from the Epistles of the Captivity, a sign of the natural fellowship of men, a partial realization of a common life of humanity.

Looking at the vast body of the State, he saw in the magnificent form of outward unity the faint reflection of a Divine archetype. The citizenship, of which he had experienced the virtue at Philippi and Jerusalem and Cæsarea, was to him a symbol of heavenly privileges in a more august body. In this spirit he bids the Philippians live as citizens of GOD'S kingdom, worthily of the Gospel of Christ. Our country, he adds, the holy city to which we belong, and in which we find the rule and inspiration of social duty, is in heaven, no creation of today or yesterday. We as Christians have already entered within its borders. Our King reigns above, and we who have been raised with Him, who have ascended with Him, find in His presence a new light and law of life, which, sooner or later, shall be revealed to the whole world.

This teaching, with all its far-reaching consequences, culminates in the Epistle to the Ephesians. The characteristic worship of the Ephesian Artemis added the conception of a universal religion to that of a universal State.

And looking to the fabric which men had imperfectly fashioned for themselves, in obedience to imperious instincts, St Paul shows how GOD had satisfied their desires. Recalling the peculiar glories of Israel, in order to emphasize the contrast, he describes what the nations had been, and what they now were through Christ. "Ye were," he says, "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without GOD in the world." In the times of their ignorance they had lost that connection with the personal revelation of the Lord which was prepared for them in the blessing given to Abraham. They had no sure stay in the troubled course of national history. For them no splendid assurance of the final triumph of righteousness illuminated the future. No habitual intercourse with a living GOD cheered the present. But now all was changed. Every separation of exclusive prerogative had broken down. "Ye are," the Apostle writes—a Jew to Gentiles, with the exultation of victorious faith—"no more strangers and sojourners, but ye are fellow-citizens with the saints and of the household of GOD." Spiritual outcasts before, they had found in their Father's home an eternal resting-place. They had been incorporated in a society of which Israel was but

a shadow. They had been brought into fellowship with GOD Himself. Christians as Christians—such is St Paul's Gospel, without any distinction of race, or class, or culture—are not "one" only, but "one man (εἷς) in Christ," share in one Divine life, move on earth as possessors of a heavenly heritage, and charged with a heavenly service. They are members in that glorious Body through which the will of GOD is realized and made known by the Spirit sent in Christ's name. Pressed on every side by temporal anxieties, perplexed, baffled, cast down in the eyes of men, they still walk in the Spirit, rejoicing in the powers of the unseen world.

It has often been urged, and fanaticism from time to time has given colour to the accusation, that such teaching tends to disparage the common interests and obligations of earth. No charge can be more false. It transfigures them. It shows their transcendent significance. It reveals the eternal thought which is struggling towards manifestation through every energy of that nature which the Son of GOD has taken to Himself. The consciousness of a heavenly citizenship brings home to those enjoying it the type, the strength, the aim of the Christian life fulfilled on earth.

(1) Many here will remember a memorable passage in Plato's "Republic" in which, after

Socrates has shown that the upright man will direct his action towards his own moral growth, Glaucon says keenly, "He will not, then, engage in politics." "Not in his native land, perhaps," Socrates replies, "unless some Divine event befall"—("unless some Divine event befall," mark the reservation)—"but in his own true State he will." "You mean," Glaucon answers, "in the State which we were just framing, a State which is founded on theory, for I fancy it exists nowhere on earth." "True," Socrates rejoins; "nowhere on earth; but in heaven, perhaps, a pattern is laid up for whoever desires to see it, and seeing it, to make his home there."

The Divine event, for which the great teacher half-unconsciously looked, has come to pass. Through the Incarnation every relation and circumstance of life has received a new meaning. The simple joys and sorrows, the little duties and occupations of an obscure position have been brought into direct connection with GOD. In the record of the Saviour's work we learn to recognize an eternal element in commonest things: behind all is the Divine. The humblest, the feeblest, the most careworn among us who are in Christ are fellow-citizens with the saints. Our citizenship, our earthly citizenship can be fulfilled in heaven, for heaven is the welcomed presence of

GOD. The pattern laid up in heaven has been brought to earth. If, then, we accept this pattern we shall find in our natural obligations not only the discipline which GOD has provided for our education, but also the work which He has prepared for us to do. We shall see that all human work is, from the nature of the case, potentially Christian work; that social, commercial, municipal, national activity, is part of the one human life which Christ has lived, an expression in due measure of the nature which He has borne to His Father's throne.

If we accept this pattern we shall strive to make the standard of heaven the standard of our own service. "As in heaven, so on earth" will be the law of our endeavours to do the will of GOD, as it is from our childhood the form of our prayer. Because we are citizens of heaven we shall be more resolute, more courageous, more enduring in the discharge of our earthly citizenship.

And a life fashioned after this pattern—complete in its range, loyal in its obedience, unresting in its aspirations—is our true life. We may have been alienated from it, but it is not alien to our nature. We feel in our souls a certain kinship to the noblest that men have thought and done. Such a life is man's true life, and it is open to all men. It does not depend

on material conditions; it consists not in a man's abundance; it does not spring from the things which he possesses; it is in this world and not of it; it uses gifts of earth, few or many, need alike and superfluity, as means through which spiritual force may be shown.

(2) As we contemplate the heavenly pattern we recognize our ideal, and our hearts fail us at the remembrance of our weakness. But at once we are lifted out of ourselves. If, as we believe, all true life answers to a Divine archetype—a pattern in the heavens, if the Word, Himself GOD, became flesh, and by living hallowed life, and by dying conquered death, then we, with all our infirmities and failures, are brought near to an inexhaustible spring of strength: we have a promise, in deed, and not in word, which cannot fail: we have a full assurance that there can be no final defeat of GOD'S righteous love. It has conquered on the cross. We are not of ourselves or unto ourselves, but of GOD and unto GOD. We are—it is a marvellous phrase—"His workmanship, created in Christ Jesus for good works, which GOD afore prepared that we should walk in them." We and our works are GOD'S making. The workman and the work correspond by a predetermined harmony. GOD gave and GOD gives us the strength which we severally need:

He provides for us the means and the occasions for doing Him service. He encourages us to feel, and the feeling is an inspiration which prevails over every misgiving, that He accomplishes His will through us. In some sense, according to the language of the ancient mystics, He needs us; and He opens our eyes to see the vision of our Master's glory, the transcendent victory of love through sacrifice.

(3) In the vision of that glory we behold the end towards which we are moving along many ways. The glory is all ready and awaits the day of revelation. Meanwhile, as we look heavenwards we learn more and more perfectly that heaven is about our feet: learn that we are here and now placed in contact with a vast order and set to labour towards a vast consummation: learn that while we have a little thing to do, we are bound together with an innumerable host of fellow-workers: learn that in our most trivial and routine activities we can fix our eyes upon the whole: learn that as we fulfil our least office, living the truth (ἀληθεύοντες) in love, in the Apostle's phrase, we hasten the time when the Body of Christ shall reach the full measure of its growth through the ministry of each several part: learn that nothing is too small to be made an acceptable offering through thoughtful love:

learn that nothing which is required of us can be above our powers, if only we forget ourselves and trust in Him in Whom we have our being, "fellow-citizens with the saints and the household of GOD."

We do not pretend that it is easy to present in a perfect embodiment the citizenship of heaven through the duties of earthly citizenship; we do not pretend that we have no formidable adversaries, seen and unseen, on the stage of earth and in spiritual realms; we do not pretend that the date of our victory is fixed within a certain time measured by rising and setting suns; we do not pretend that nothing depends according to the providence of GOD on human effort, painful, intense, prolonged. But we do maintain, in spite of all failures and delays and checks, that we must prove our Divine endowments in the affairs of the world; that those who are with us are more than those who are against us; that the communion of saints brings to us invigorating force now and here; that the victory of Christ is complete though every prize of it is not yet gathered; that no effort is lost, and no martyrdom—no life offered—is fruitless.

Such thoughts are natural to me here and today, when I recall how England and Birmingham have grown since I was christened in this

church. Every great building which represents the social life of the city—a city, alas! still without a cathedral—schools, libraries, art galleries, halls, council-chambers, courts of justice have risen since then. Taken together this splendid array of municipal institutions is an impressive witness to the fulness of life. Each one ought to be, each one may be, a sanctuary in which fellow-citizens of the saints meet to prepare for their work and to fulfil it. Each one—whatever occasions may seem to have been lost—is still a sign and a call to men who are citizens of heaven and earth.

In order that the sign may find an interpretation and the call an answer, we must recognise the variety of functions through which a perfect life is realized. The least of us has a character shaped by a unique history, a work prepared for him which no other can do. For the least of us wherever we may be placed, life is a mission, and each Churchman has been solemnly appointed to his charge by laying-on of hands. Our differences are the condition of our effective service. There cannot be an external, mechanical equality among men. If such equalization were possible it would empty life of all joy. But while there is no equality there is no conflict. The ministries which are commonest, which seem to be least, are the most

necessary, the ministries of the hearth and of the workshop, of the counter and of the office.

Love is the common measure of all forms of work, and where love is there is GOD. We have neglected—we sadly confess it—to claim this variety of service for Christ in the past: we claim it the more earnestly now.

And here in a city which stands first in our empire for municipal energy, I venture to insist with whatever force I can command, that civil work is an essential part of the service of fellow-citizens of the saints. Church work and civil work act and react one on the other. We have suffered grievously in the past by their separation. On the one hand, Church life has wanted, or seemed to want, breadth, reality, the freshening impulses and masculine vigour which come through the manifold activities of civil enterprise. It has tended to pass into the traditional maintenance of an intellectual creed, or the following a system of emotional worship. On the other hand, our civil life has wanted the elevating force which comes from the frank acceptance of great ideals. It has tacitly admitted a material standard and a material aim. Education, in one form or other, is more and more directed to provide the keenest weapons for those who are to contend as industrial combatants. The object of the manufacturer is taken

to be the attainment of a monopoly of production by the destruction of his rivals. Even the first duty of a nation is supposed to lie in securing at all cost ample markets for its merchants. Wealth, material wealth, is assumed to be the sufficient sign of success, and physical pleasure the satisfaction of man's desires.

In such issues there can be no peace. Peace will only come to man when a spiritual element animates his whole activity; when religion is not treated as an appendage to life, but felt to be the inspiration of life; when the believer strives with resolute effort to set forth the faith in every relation of the family and the city and the State; when the man of affairs acknowledges, and is seen to acknowledge, that each transaction in which he engages is part of his tribute to his risen Lord; when the humblest toiler shows by his courage, by his endurance, by his self-denial, by his hope, that he moves on earth as a "fellow-citizen of the saints and of the household of GOD."

But when I plead, and I do plead, with the busiest men for personal confession of the faith and personal service; when I plead with them for the deepening of intelligent sympathy between class and class and man and man, by patient intercourse, for the thoughtful application of our Creed to problems of commercial life, for

the practical maintenance of a great hope mastering our daily anxieties, I know the answer by which I shall be met. I shall be told that in an age of competition they are too closely occupied by thoughts of business, too much exhausted by its complicated and exciting vicissitudes, to undertake obligations which require leisure and quiet and painful reflection. Oh, my friends, the answer reveals our fatal mistake! We have transposed the Divine sequence of duties. Instead of placing our search for the kingdom of GOD first, we postpone it till we have satisfied every secular want. We have forgotten the claims of life in our desire to accumulate the means of living. A truly human life, whatever be its nature, requires leisure and quiet and reflection; and still day by day we seem to strive more eagerly to make them unattainable. "Late and soon, getting and spending, we lay waste our powers." We need, then, to learn once more what is the dignity and the grace and the joy of a simple life, if we are to overcome the growing evils of the time. The waste of spiritual capacities is of all wastes the most disastrous. The vitality of our faith is at issue. Believers must embody the ideal which it supplies, or it will pass from among us. For a faith which does not prove its efficacy in life will soon cease to be held by serious men.

But we cannot admit the thought of such a future. To a great assembly like this, brought together by one thought, appointed to one service, fired by one hope, inspired by one great tradition, all things seem to be possible, all things are possible. Our English Church claims with a new energy the ministry of all her children. She guards for the citizen every treasure and every consolation of the faith. She vindicates for spiritual influences a place in every national work. She offers a hospitable welcome to every patient labourer for the truth. She finds a place for every form of service. She covers with her activities the whole range of human needs and human endowments. She has never failed to claim the fulness of the earth as a tribute to GOD'S glory, and the fulness of life, with all its interests and occupations, as man's reasonable offering. With all her shortcomings and all her imperfections—and I do not extenuate them—she has never dissembled the greatness of her responsibility or refused to acknowledge that her precedence means the first place in danger and in sacrifice.

But a great inheritance, a unique history, splendid opportunities, are not an occasion or an excuse for self-gratulation. They are a challenge to worthy endeavours; and endeavours are

fruitless unless they are sustained by the Holy Spirit. He alone is the strength—the all-sufficient strength—of saints.

In this faith, in this hope, we are bidden once again to live as citizens worthily of the Gospel of Christ. The charge which is laid upon us is of immediate urgency, when social problems are uppermost in men's minds; and it is of inexpressible solemnity.

We are all familiar with the story of the Persian king, whose pride at the sight of the vast hosts ready to do his pleasure was turned into tears when he called to mind that not one man out of all his armies would be left alive in a hundred years; familiar, too, with the comment of his faithful counsellor, who said that life, with its inevitable sorrows and frequent tragedies, made death itself a relief. But do we not feel that that which gives the deepest sadness to the spectacle of great multitudes is not the thought of the transitoriness or of the griefs of humanity which it suggests, but the thought of the incalculable spiritual force which is present among them, unacknowledged for the most part, undisciplined, unconcentrated, unused?

Yet the force is there ready to minister to the energies of the life which is truly life. The most forlorn and desolate of the sons of men, shep-

herdless, distressed, and scattered, distracted by conflicting cares and exhausted by unsatisfying labours, are, even as we are, called to be fellow citizens with the saints, and of the household of GOD. Nay, Christ Himself comes to us in those who share the nature which He has taken to the right hand of GOD; and they, consciously or unconsciously, look to us, who have at least acknowledged man's destiny, to show them that the faith is not a tradition but a life; not simply a record of bygone conquests, written in a half-forgotten tongue, but a message given to us in our own language and calling us to fresh achievements.

Do we ask how we shall obey the call? I ask in reply: Do we believe in the Holy Ghost? If we believe, all things are possible to us; if we do not believe, then for us Christ is not risen. But now hath Christ been raised from the dead, the first-fruits of them that are asleep. Now has He brought us forth that we should be a kind of first-fruits of His creatures. The words ought to sink into our hearts. We are, as it were, a new Israel to those who have not received the Gospel. At present we have failed to realize the grandeur of the mission of the Church to the world as the body through which GOD works for its salvation. We have not matched our hope with the spiritual

greatness of the least for whom Christ died. We have not used the resources which the Spirit places at our command, preoccupied as we are by our own natural fears. We have not drawn the bond between Christian and Christian as close as it must be drawn, if we are to move the world by the spectacle of conquering love. We have not mastered the law of Divine progress; first the union of the believer with GOD, then the union of believers in GOD; then the establishment of GOD'S kingdom; then the fellowship of the saints.

What might not a congregation like this do if, once more gathered all together round the table of the Lord with one heart and one soul, they were to recognize in that sacrament of fellowship, human and Divine, their unity, their mission, their power, and so, passing forth to the scenes of common toil, were to fulfil every office of life as fellow citizens with the saints and of the household of GOD?

Does such a suggestion seem to be an idle fancy? I reply, and every soul will echo back the words with a truer confidence than when they burst from the lips of thousands at Clermont to welcome the first crusade, "It is the will of GOD."

"It is the will of GOD." May He enable each one of us in this place to hasten its accomplishment.

THE NATIONAL DAY OF REST.

Remember the Sabbath-day to keep it holy.
Ex. xx. 8.

I came not to destroy, but to fulfil.
St Matt. v. 17.

When I was speaking about a year ago, at the re-opening of the daughter church I took occasion to point out some of the larger lessons of public worship which are written for us in our Book of Common Prayer. I endeavoured to show that our gatherings in the House of God bring vividly before us the social character of our Faith —that they constrain us to remember that we cannot live, that we cannot die to ourselves— that they encourage us to take to our hearts the joys and sorrows, the trials, the failures, the victories, of our fellow men—that they assure to us a real share in the greatest thoughts, the most

Divine experiences of the Saints in old times—that they help us to rise according to the laws of human life, through fellowship with the brethren, fellowship with apostles, prophets, martyrs, to fellowship with GOD and men in Christ—that they open before us a vision of life which if it passes all understanding brings to the soul the confidence of peace.

But it may be asked by some—"How can we who are burdened with daily cares, or we on whom the requirements of material existence impose an anxious struggle, or we whose future, if we dare to look forward, is clouded by loneliness and want; how can we in our several stations rise to such lofty views? They require leisure, and calm, and knowledge, which are denied to us. We dimly feel their grandeur, but they are the portion of a chosen few."

This is the question which I desire to answer on this Festival of re-assembling in your renovated Parish Church, under circumstances which lift our thoughts with peculiar power to the unseen, and the eternal; and at once I reply that Sunday, the new Sabbath—the Rest-day of the Resurrection, is the provision which GOD has made that whatever is noblest in spiritual thought and affection may be within the reach of all—yes! within the reach of all, for the idea of the Sabbath, the

Rest-day—that is the meaning of the word—has been degraded and materialized, but the institution itself is Divine and permanent. It answers to the nature of humanity as it was created, and to the destiny of humanity when it is consummated. An early Assyrian tablet, discovered not long since, gives an interpretation of the term which goes to the very root of its meaning—"The Sabbath," it says, "is the day of the rest of the heart."

"The Sabbath is the day of rest of the heart" —this is the thought which I ask you to make your own—the thought which I ask you to associate henceforth with your church. This day of the rest of the heart is *the Sabbath* which *was made for man,* and which must therefore endure while the world lasts—*the Sabbath* of which *the Son of Man is Lord,* and which He will therefore adapt to the changing wants of every age, and every race. Not all at once could the thought be fully embodied in life. At first when the principle of the Sabbath was affirmed in the Decalogue it was necessarily expressed in outward forms. The truth was, so to speak, made visible by a sharp, clear outline. It was fenced round with safeguards, effective for a rude people, and precious for discipline. But in the Fourth Commandment, as in the others, the fulness of truth lay in germ to be

developed in due time; and Christ when He came unfolded all that lay beneath the letter of "the ten words," and gave scope to the spirit. He did not abrogate the laws which in a rudimentary state defined our duty to GOD and our duty to our neighbour, except so far as he may be said to abrogate who deepens, extends, charges with a wider meaning statements which no longer correspond with the growth of Divine knowledge and the sensitiveness of a quickened conscience. So it was that He interpreted in their far-reaching import the simple commandments spoken to the men of old time: "*Thou shalt not kill*," "*Thou shalt not commit adultery*." So it was that He poured fresh light upon the unity of GOD which we are required to guard, and upon the Name of GOD which we are required to honour. And as He dealt with the other parts of the Decalogue He dealt also with the Fourth Commandment. He gave the whole for the part: the reality for the sign. The Jewish Sabbath was a shadow to which He brought the substance. But He made clear that the old Sabbath existed in virtue of the eternal principle to which it witnessed. This principle is our debt to GOD, our Maker and Redeemer. As soon as we feel what is our relation to Him, we feel also that we owe to Him a definite part of our time, which He has been pleased

to determine as the thankoffering, or the first-fruits of our life. All our life indeed is His, and in the end all will be consciously rendered to Him, even as Christ showed in His own perfect unbroken communion with the Father, working in all even as the Father works; but meanwhile He gives to us our Sunday, the old Rest-day in a new shape, to be a spring of fresh energy under the present conditions of our being, stripping off from it the heavy load of ceremonial observances with which it had been burdened and disguised. And we can see, as it has been well observed, from the stern insistence with which He pressed His controversy against those who had so overlaid it, from the human interest which He claimed for its appointments, from the authority over the method of its observance which He vindicated for Himself, that in this also His own declaration of the object of His Mission is justified, that He *came not to destroy, but to fulfil.* He too says to us: *Remember the Sabbath Day to keep it holy,* in a truer sense than the punctilious Pharisee even in the acts by which He was accused of breaking it. For we must remember that the Sabbath of which we read in the Gospels is not the simple Sabbath of the Law, the Sabbath of the Prophets. The Divine institution had then become overlaid by traditional teachings. The thought of rest—rest in a

living God—rest of the heart—was destroyed by the accumulation of trivial rules which distracted the soul of the anxious believer, and brought false confidence to the pride of the Pharisee. In this case therefore the Lord conveyed His teaching by deeds, and not by words only. He shewed in action the spiritual scope of the Sabbath.

Under this aspect the Sabbath miracles are an interpretation of the Law of the Divine rest just as the Sermon on the Mount is an interpretation of the moral law. We cannot understand them in any other light. For in the healings on the Sabbath the Lord wrought publicly, spontaneously, under no urgent pressure, and in such a way as purposely, we must suppose, to call out opposition, to provoke criticism, to arouse thought. No irresistible appeal of an agonised sufferer pleaded for relief; He brought relief unsought. It would have made little difference to the man born blind if the blessing of sight had been delayed for a single day. He who had been paralysed for eight-and-thirty years could have easily waited for a few hours till the Sabbath was over for the restoration of his strength. And yet more than this: the acts which aroused the bitter hostility of the Pharisaic party—the making of the clay, the washing in the Pool of Siloam, the carrying of the bed—were not necessary to the cure. We cannot

doubt therefore that through these signs the Lord leads us to see what the true Sabbath is. They are revelations of a power of GOD which Christ came to make known, of a Providence of GOD which men are tempted to overlook. They incite us to consider what we can do to advance the Divine Counsel even when it seems to have failed. They call us to reflect upon the wider duties and larger relations of life: to take account of obligations which are not personal but human. They present the Divine rest which answers to the need of man, as a season for peculiar work. They do not confound the Sabbath with other days, but hallow it by an appropriate service and therefore with a corresponding blessing.

For the Sabbath is not simply in a negative sense a time in which we must refrain from work for our own gain. It is that, but it is more. It has also a positive office: *we must,* the Lord said on the Sabbath, joining His disciples with Himself, *work the works of Him that sent Me while it is day; the night cometh when no man can work;* and again: *My Father worketh hitherto, and I work.* Even under the pressure of tradition the service of the Temple relieved its ministers from the letter of the Law; and the living Temple has yet more Sovereign power.

The Christian Sabbath therefore is a season

for entering, as we may be enabled, into the mind of GOD; for fulfilling, as He gives us power, His work; for *doing good* even as Christ did in the place of religious assembly, in the home, in the hospital, by the wayside, to those who are suffering, and in whom the Divine Will has not yet had its accomplishment. Our Rest-day is the opportunity not only for a religious exercise but for the rendering of a solid portion of our life to GOD. It is emphatically *the Lord's Day*, the Rest-day of the Resurrection, in which it is given us to realise the power of the new life. It guides our thoughts to the contemplation of work begun and not of work finished; to the revelation of a spiritual creation shewn in its first-fruits, and not of a material creation regarded in its completeness. *I was in the Spirit on the Lord's Day*, St John writes in the one passage where the title occurs in the New Testament; and the phrase brings vividly before us its characteristic mark. The Christian Sabbath is, in a word, the day of Spiritual Communion, Communion with GOD in men, with men in GOD. On our Sunday we too must strive "to be in the Spirit."

Such an effort is required by all of us. If we reflect on our nature and our position we shall at once feel our want of this "rest of the heart." Mere repose, amusement, physical pleasure, brings

no real restoration to the toiler wearied by a week of heavy labour. They all belong to the same order as our daily work. They cannot convey the invigorating force of new influences—they open no fresh springs in the parched soul. I would not underrate the effects of literature, of art, of culture, of science; but they demand a heavy price for their ennobling lessons. Many of us cannot pay it; and GOD shews to us a loftier and a better way. He offers Himself to us, the source of all goodness, and truth, and beauty, to be reached by the affections. That way we all know, we have all followed.

In our most pressing needs, in our seasons of desolation and distress, we turn to the sympathy of a friend for the support and refreshment which we require. And what is our Sunday meditation? what is our Sunday prayer? In our brightest joys we feel that something is wanted till we can bid others rejoice with us over the loss which we have repaired or the treasure which we have found. And what is our Sunday praise? What is our Sunday thanksgiving? Nearer than we fancy, more loving and more wise than our minds can measure, is He who Sunday by Sunday, on His Rest-day, bids us open every grief and every gladness to Him, that through the effort we may be assured of His presence. For in order that we

may know GOD, we must dwell upon His Majesty, we must talk with Him, we must offer ourselves to Him with reverent gratitude and sustained effort. And the power of this Communion, with all its treasures of consolation and of strength, is the gift of His free grace to all. That we may enjoy it, He asks nothing of us, save only that we should turn to Him as His children. Each Sunday He calls us afresh and shews us the opportunity of obedience.

It follows from all that has been said that the duties of our Sunday, our Sabbath, our Rest-day of the Resurrection, our Rest-day of the heart, cannot be defined by any exact and unchanging rules. We cannot transfer directly to our own age the laws or the precedents of the past, though we can use them, when we compare former circumstances with our own, as a term in the proportion which will suggest our present duty. It is possible that at one time it may be less necessary than at another to make a sharp distinction between the Rest-day and the work days. A particular place, or a particular stage in the discipline of life, may call for special provisions. The rules of observance, whatever they may be, are the embodiments of a principle according to the circumstances of the Christian Society. They regulate the endeavour to realize a Divine fellowship, and Divine

service. They are moulded with a view to secure for men the fullest present blessing from the institution which was designed for their good. Our duty therefore is to consider our own position, our own dangers, and so to decide how we can best use the opportunity of our Rest-day so as to quicken, to deepen, to embody the conviction which we have of spiritual realities, and spiritual obligations.

To apply this general reflection to ourselves we may fairly say that our Rest-day will help us to overcome some of the characteristic evils of our time, the hurry, the impatience, the competition, the isolation of modern life. These form no inconsiderable part of our trial. We are spared many difficulties from which our fathers suffered. We have then no right to murmur at our own. There is a type of martyrdom, of solemn and painful witness, for every age, and for every man. We could not wish it otherwise, and so abdicate for ourselves the crown of victory.

(1) Our Rest-day then, I say, is given to us, to bring calm into the hurry of life. We are, most of us restlessly busy, busy it may be with serious occupations, or busy with the poor trifles with which custom fills our days. But to be restlessly busy—to have and to seek no leisure, to accumulate what is equivocally called knowledge.

to accelerate what is indefinitely called progress, to offer ourselves to the service of every master—is not necessarily to do our work. Nay rather, this monotony of occupation excludes that exercise of thoughtful choice, that clear vision of the end, which gives the highest value to sacrifice. Then comes the Rest-day. The sharp contrast which it offers to other days constrains us in some degree to listen to its message. The closing of familiar books, the interruptions of familiar engagements, the shut shops, the silent streets, the sense of freedom, the Church bells, almost force us to remember that man does not live by bread alone—to interrogate the past and the future—to examine our moral gains and hopes—to weigh the value of the knowledge which we are storing—to ponder the tendency and the end of the progress in which we share—to estimate the fresh responsibility which has been laid upon us by every fresh success—to add to every dream of hope or ambition the decisive question: "If it be realised, what then?" No one, I think, who knows anything of himself will believe that he can dispense with such still inward communings without great loss. No one who carelessly or wilfully casts away the opportunity of pursuing them which the Rest-day brings, will regain it without sharp and long struggles. I will allow, if the point be pressed,

that at first sight the effect of our Sunday is sombre; but life has its grave side which no excitement can remove; and through this solemn stillness comes the light of heaven for all who wait for it.

(2) Our Rest-day again brings (at least it was given to us to bring) faith amidst the impatience of life. It is perhaps a necessary consequence of the swift changes of things about us that we are all importunately anxious for immediate results of effort. We are ready to work, to spare neither ourselves nor others, which is harder still, but we expect to see speedy and definite fruit of exertion. We are tempted to exact the uttermost from those who minister unto us. If our calculations fail in this respect we are tempted to suppose that our plans were faulty, or that they were badly carried out, or that success is unattainable, or that we at least must acquiesce in disappointment; and so it may be with hasty discontent we cast aside that which we had deliberately chosen; we shape some new scheme, or we seek some new allies, or worse still, we abandon all further endeavour.

Such is the temper which the common current of action is calculated to call out in us. Then comes the Rest-day. We are led to meditate for a little while on the Divine order; to regard the

unexpected slowness of the fulfilment of God's counsels; to understand how He rested after Creation, and yet works hitherto, fulfilling His purpose through the laws which are the sign of His Will; to learn how constantly the promise once made waits for its accomplishment which many things prepare in unseen ways; to wonder at the long-suffering of the All-Sovereign Ruler of the world, and through wonder to rise to a truer sense of the vastness of that scheme in which differences of time vanish in the presence of eternal issues. Perhaps also we recall the lesson of considerateness which the day brings. The Jews were bidden to give rest to their cattle and to their servants and to the strangers that were with them because they also had been bondmen.

(3) Again our hurry and our impatience take a sadder form in the competition which is preying upon the worth and dignity of English life. The present conditions of manufactures and commerce bring temptations to pitiless selfishness which nothing, I believe, but a spiritual power can overcome. Here again our Sunday, our Rest-day can help us. It breaks with a happy pause, the tenor of business. The work forbidden on the Jewish Sabbath was that pursued for private gain. The Prophet Amos tells us what was the cry of the

oppressor in his days: *When will...the Sabbath... be gone that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes...?* The same cry is heard now. Happy shall we be if the still small voice of Sunday is more powerful in our hearts; the voice which bids us not only curb the passion for gathering wealth, but yield ourselves to generous ministries for those whom we can succour.

(4) Yet once again competition necessarily issues in isolation. In the stress of business our thoughts come to be concentrated on some fragment of work, on limited interests, on narrow aims. Even our studies, and our tastes, differences of birth and means, tend in various ways to separate us into small groups. We run the risk of losing the due sense of the proportion of things, of exaggerating the importance of that which engrosses our time, of making our own pursuits the standard of labour, of forfeiting the inspiration of the greater life, and the joy of human sympathy. Once more our Sunday, our Rest-day, carrying to a higher range the teaching of the Mosaic Sabbath, restores to us a truer view. The Sabbath was given to Israel as *a sign between the Lord and them, that they might know that it was the Lord that sanctified*

them. It was designed to be a visible memorial of their common destiny and of their common blessings. It bound all together in the unity of one equal service based upon one equal deliverance. The silence of that weekly festival proclaimed more plainly than the voice of a herald the fact of the brotherhood of Israel before GOD. And is not our Sunday still more eloquent now, if we ponder its teaching, when it reminds us all alike of our fellowship in the Son of Man, who on this day conquered death? reminds us that if we are divided by the requirements of outward duties, we are bound together by a spiritual bond which lies beneath them.

So it is that if we realise our dangers, and the thoughts which underlay the old Rest-day, we shall easily obtain rules for the hallowing of our own, and see how the Lord fulfilled but did not destroy the law of the Sabbath. The principles which received a partial and external form in the first age will now be recognised as universal. Our freedom in Christ is perfect obedience. Our obligations to Sunday observance are not less but greater than those which bound the men of old time, because we have received more. We shall not indeed be swift to judge others, but we shall be ready to acknowledge our own responsibilities. For it is on those of us who have leisure that the

charge is laid to make clear to the world what the Sunday, the Christian Rest-day is. If we seek only our own pleasure upon it, and do our own will; if we render no offering of our ease and of our abundance; if we make no burden lighter and think only how we ourselves may come before the face of GOD, on us must lie the sins of others who imitate our example in coarse and repulsive ways.

We must be even stern with ourselves. Facilities for self-indulgence, like every opportunity of wealth, bring to those who possess them the duty of more resolute self-denial. And it is through such self-denial that GOD gives His highest joys, joys which are open to all. No difference of place, or power, or means brings any inequality for the fulfilment of the true work of our Rest-day. The realisation of the Presence of GOD in confession and prayer and praise, the frank and patient study of His word, the service of Christ in His poor and sick, the spiritualizing of family life. If we to whom much has been given are enabled to show that these are the uses to which we dedicate it, others will not be slow to accept our ideal and find the glory which the day can bring to the humblest estate.

Our Sunday, our Rest-day, the Rest-day of the Resurrection, the Rest-day of the heart, is for

us, in other words, a type, a witness, an influence. It is a type of that *Sabbath-Rest* which *remaineth for the people of* GOD: "The fruit of this, the next world's bud." And if indeed we look for that rest hereafter we must prepare ourselves for it now. The vision of GOD can be no happiness to him who has not dwelt lovingly on the lineaments of the Divine beauty in the scenes of earthly discipline.

It is a witness, by which we can declare with a force equally unobtrusive and irresistible what we hold our Faith to be, surer than the eager enthusiasm of impetuous innovators, stronger than the passion of overpowering selfishness, universal, in the quickening energy of a spiritual life.

It is an influence, by which we can reach multitudes whom as yet no direct teaching will touch. We can within the limits of our activity still make visible to men one of the days of the Son of Man, hallowed for His Worship and blessed by His Revelation.

"The world is too much with us:" this must be, I think, the spontaneous confession of all of us. Happy are we then that we have still in our Sunday, not only the opportunity but the invitation to "rest awhile," to lay ourselves open from week to week to the light and warmth of heaven, to gaze while the clouds break and angels are

seen ascending and descending upon the Son of Man. Happy are we if we so listen to the call as to learn the meaning of our appointed service. Happy, if in these seasons of calm thought, we come to know that the failures and wants and sorrows and sins of men about us are occasions in which we, as disciples of Christ, may work the works of Him that sent us, in which we may work even as our Father works.

So shall we win the manifold supports which our Rest-day offers for our necessities, a truer perception of the claims, the methods, the possibilities of life, an intelligent hope strong in the face of every evil, a trust warmed by human sympathy. Without them, for most of us at least, life will grow poorer and meaner and duller, closed within ever narrowing limits till it becomes, as it were, a solitary struggle through a blinding storm, or a pitiful surrender to unreflecting self-indulgence.

Oh my friends, let us guard with the jealousy of love our Sunday, our Rest-day, our Sabbath, for I cling to that first name, though it has been dishonoured by material associations. Seek to join, as I said before, the thought of this Rest-day of the heart with the Restoration of your Church. Our Sunday, our Rest-day has brought to us and to our country more than we can know. It has

fixed a barrier against the rising flood of industrial tyranny. It has kept strong in us the sense of allegiance to an unseen power. It has pleaded not in vain by seasons of unfilled leisure for services of kindly sympathy. It has been to every one of us, I am bold to say, at some time or other, as an open gate of heaven, through which, if only for a moment, we have caught a glimpse of Him who has made it a promise, a beginning, a rest, not from labour but for labour. In Him our Lord and Saviour, in the memory of His example, in the vision of His presence we shall find the law of its observance. He, the Son of Man is its Lord; our liberty is His will. And whatever rules we may make for our own guidance, all will be summed up in this, that in every thought and word and work on our "Rest-day of the heart" we shall bear ourselves as those who receive the day from Him with His blessing, and render it to Him for His hallowing. "Remember the Sabbath day to keep it holy." Remember the words of the Lord Jesus how He said, "I came not to destroy but to fulfil."

II.

FOREIGN MISSIONS.

THE CALL OF THE ENGLISH NATION AND OF THE ENGLISH CHURCH.

ST PAUL'S CATHEDRAL, LONDON. May 28, 1894.

MISSIONS A REVELATION OF THE MYSTERY OF GOD.

ST BRIDE'S CHURCH, LONDON. April 29, 1895.

THE CALL OF THE ENGLISH NATION AND OF THE ENGLISH CHURCH.

ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ.

Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ.

Eph. iii. 8.

It requires a serious effort to understand the pathetic grandeur of this confession, this thanksgiving of St Paul. The Hebrew of the Hebrews, the scholar of Gamaliel, the blameless Pharisee, the persecutor of the Church, proclaims the marvellous change which he had experienced through the love of God. It was his Divine privilege, he tells us, to make known that the glories and the hopes which he had believed to be the unique heritage of Israel were the endowment of all the nations of the earth: that the

Messiah of the Jews was the Saviour of the world. In the prospect of this universal Gospel, brought home to him after long resistance, he felt, even when he had gladly sacrificed all wherein he had trusted, that he was less than the least of those who had welcomed at first with pure hearts the Son of Man. But the greatness of his self-surrender was, he felt also, in some degree a measure of the greatness of his commission. The experiences of his former life enabled him to comprehend better than other men the workings of GOD'S power and the purpose of GOD'S will. For him old things had not so much passed away as become new, so that he might serve with more complete devotion.

The truth which he had seen—a part only of the infinite treasures hidden in the Christ—laid upon him an obligation of missionary labour in which afflictions and weaknesses were forgotten. He looked beyond the range of our present horizon, and perceived that the issues of the work which he "less than the least of all saints" was allowed to begin would be a fresh revelation of the wisdom of GOD to the hosts of heaven.

I. Brethren, is it too much to say that as a nation and as a Church we stand to the peoples of the world as St Paul stood among the Apostles in the first age, startled, it may be, by an un-

expected charge; roused to a new sense of the purpose of the gifts committed to our keeping; beckoned forward by a vision of the Divine destiny of life? May we not say—humbled, penitent, awe-stricken, acknowledging an unfulfilled obligation—that "unto us was this grace given to preach unto the nations the unsearchable riches of Christ?" The words are not vain words. There is a corporate Mission for Christ no less than a personal Mission. Nations are called as well as men; and surely England and the English Church have been called to an unmistakeable office for the promoting of GOD'S glory, and the building up of His universal Church. By manifold workings of Providence we have passed through great changes without breaking the continuity of our national growth. We have been brought into sympathetic contact with the most various forms of life and thought. And now in the fulness of our power, our long education finds its end, when we are placed in responsible connection with representative races of every stock. In the sight of GOD we stand to these races—can we dissemble the fact?—as guardians and stewards of the "unsearchable riches of Christ," unsearchable by any private effort, because the Gospel answers to the unimaginable needs of the individual soul, and to

the undeveloped powers of humanity as it grows through all the ages: unsearchable, because the Gospel is disclosed in unlimited personal communion with a living GOD. The riches of Christ, in other words, are commensurate with the powers and wants of men. And the full powers of humanity, broken up as it has been into fragments, will not be realised till all the powers of every race have been consecrated. The full treasures of the Gospel will not be realised till every element has been brought into use through the wants of believers.

In the light of this unquestionable truth we can see the peculiar responsibility of England, the mother and the mistress of nations. Our empire and the forces of character by which our empire has been gained, and is now held, were not given us for ourselves, for the satisfaction of our own interests or ambitions, but for human ministry. Nations are formed for brotherhood, each according to its place. Nations are disciplined for service, each according to its gifts. GOD has set us to be not only conquerors, or pioneers, or masters, or furnishers of the materials of outward civilisation, but, beyond all, evangelists. The call is written in our history. I cannot interpret in any other way the correspondence of the unique completeness of our corporate life

with the unique range of our dominions. As a nation we can make known the message of Christ. The peoples who are placed under our rule can bring the largest possible measure of human experience and powers to set forth its unsearchable riches.

No call, no charge could be more momentous. As we look back we can see how religious faith has ruled—very imperfectly, it may be, but yet most really—the social development of mankind. Religious faith has not only shaped the growth of every nation, but every nation has fallen into decay when its religious faith has lost its power. And to us has been intrusted in all its purity and fulness the Faith in which every partial faith finds the answer to the cry which it expressed: the Faith which is fitted to call into play, to exercise, to discipline, to hallow every impulse and every power in man brought once again into personal fellowship with GOD. We know what the Faith has been to us: we know what it can be to others. We have found in Christ our Redeemer and King; and Christ is, we believe, the Redeemer and King not of one nation, but of all the nations; not of one age, but of all the ages.

As we have received, we are debtors to all of all spiritual truth. As we have received, it is for

us—no duty can be clearer or more sacred or more urgent—to bring the Gospel to all who come within the range of our influence, that they may find in it the strength which they require and at the same time disclose through the experience of life new mysteries in the Incarnation.

II. How, then, do we regard this august office? Is the privilege of less account with us than the pursuit of adventure or of commerce? Do we feel anything of the enthusiasm of St. Paul, and reckon that the opportunity of making known the love of Christ throughout the earth is indeed a gift of GOD'S grace? What have we done as a Nation or as a Church: as a Church which is in this respect the representative of the Nation?

I do not pause to answer the questions. But can we not see, if we reflect upon them, that they are a revelation of our national power? The strength of a Nation is seen in the long run to lie in the force of its spiritual witness. And at the present time our own material development has greatly overpassed our spiritual development. In the search for wealth we are losing, where we have not already lost, the true vision of things. Our energy and enterprise and endurance and loyal comradeship, if they are to remain with us for blessing, need to be tempered by sacrifice.

There are, indeed, happy signs at home that, through the effect of new conditions of life, we are learning something more than our fathers could know of the breadth and power of the Gospel; but we must look abroad for larger lessons. Here, then, lies the paramount importance of the Mission-field for us at the present time. Within the limits of our own empire—if we look no further—we can find claims for the help which Englishmen are best fitted to render. We can find scope for slowly building up nations in the name of Christ. We can find in patient love promises of fresh service to the truth from those who may be won to Christ through our ministry, the ministry, let us remember, according to the New Testament, of faithful citizens no less than of faithful clergy. We can find, to sum up all, amplest opportunity for using most fruitfully, as GOD'S stewards, all the resources which He has intrusted to us, to the English Nation, and to the English Church.

The enterprise is the hope of the world, the preparation for the brotherhood of Christian nations. Each people has its own peculiar gift, which will, as we believe, be brought in due time to Christ through the Church. We are poor judges of the relative value of each gift in regard to the corporate life of His Body. But we are

sure that all gifts which answer to the true nature of man as created by GOD are necessary for its completeness; and we can see from the experience of the past that the Gospel is able, is alone able, to deal effectively with the manifold endowments of different races and make them tributary to the fulness of a Divine life. Already much has been done in East and West, but still more remains to do. There are great nations—China and India—inheritors of ancient and fruitful civilisations, endowed with intellectual and moral powers widely different from our own, which have yet, as we must believe, some characteristic offering to render for the fuller interpretation of the Faith. There are innumerable tribes in Asia and Africa and America, which seem likely to teach us with new force that the Spirit, sent in the name of the Son of Man, is able to give dignity to the forms of the simplest life. All these lessons have to be learnt; and when they are learnt, they will be both for the enrichment and for the illumination of our message, which is one at once and infinite. Differences of character, of circumstances, of history: differences of social habits and political order: differences of traditional modes of thought and personal independence: all the differences which St. Paul gathers up under representative types as diffe-

rences of Jew and Greek, barbarian, Scythian, bond and free, male and female, will, in the end, find in the Incarnation that which combines them harmoniously in the unity of one life, as each according to its capacity embodies part of that Divine likeness which man was created to gain.

Then the splendid imagery of the Apocalypse will find fulfilment. "The nations shall walk amidst the light" of the Holy City, which is one vast sanctuary, and it will be given to them to see how "the kings of the earth do bring their glory into it." Little by little, as in old times, the undiscovered teachings of "the unsearchable riches of Christ" will be made known till at last the redeemed from every kindred in the world shall declare, each in their own tongue, the wonderful works of GOD: no simple unison, but a harmony of thought and feeling and expression, as full and rich as the various faculties of man.

In the prospect of this vast unfolding, uncovering, of the truth, deep beyond deep, in different races, and peoples, which we are called to further, we can dimly perceive what the Apostle means when he says that it is through the Church the manifold wisdom of GOD shall be made known to principalities and powers; that to men a ministry is given not for earth only but for heaven; that tenants of the unseen order

gain from their labours fresh grounds for thankful adoration to our common Lord.

III. Such far-reaching thoughts, brethren, which extend on all sides the limits of the spiritual world in which we live, and of the spiritual forces by which we are sustained, directly affect our own growth in Christ. It has been said most truly that, "in all the great movements of religious reform that have permanently elevated the religious life of Christendom, there has been a renewal of intellectual interest in the Christian revelation." It is, then, well for us, cast down and perplexed as we often are by daily cares and petty controversies, to lift up our eyes to the sublime vision which the Mission-field offers of the manifold wisdom of God; well for us, under that inspiring influence, to feel the real scope and grandeur of our calling; to feel the issues which hang upon our faithfulness; to feel the illimitable range of the spiritual life. Humbled and awed, and yet invigorated by the spectacle, we shall come back to our little duties, and see, perhaps, more truly than before what our witness to the work of Christ for humanity tells us of the destiny of man. "Do you really mean," some one asked me, "that the savage is your equal?" "I believe," was the only answer that could be given, "that Christ

died for him, and bore his nature to the Father's throne."

What further may be sought for or declared?

Brethren, do we not believe this? and shall we not let the world see the fruits of our belief? As it is, by leaving our belief open to question, we wrong others and we wrong ourselves. For our world-wide witness to Christ in all its majestic simplicity concerns ourselves most nearly. It reacts upon ourselves. The foreign Mission-field brings to us not only that larger conception of our faith of which I have already spoken, but also the immediate confirmation of it which we need. It shows us new proofs of the power of Christ to subdue all things to Himself. And we are stronger through each fresh victory. We are all one body. We all share the fulness of one growing life. As often as we hear of a soul surrendered to Christ amid the unfamiliar influences of a strange land we recognise the signs of a Divine Presence. We recognise that the Lord's last promise has accomplishment in our midst, and that He is with us in these later days.

And yet more than this. This frank acknowledgment, nay, this joyful welcome, of our spiritual obligations to all men discloses to us

the unseen foundations of one humanity in the will of GOD. Our Gospel shows us that we are one family, because we are children of one Father. Christ became flesh, not to establish our connection with Him, but because it existed. "It behoved Him," we read—literally, "He was bound"; it is a marvellous phrase—"to be made like unto His brethren." As men, however widely we may be separated in respect to natural sympathy, and even to mutual intelligence, we were created for union one with another and with the Son of GOD. Popular leaders are looking on all sides for support to the truth which they divine. The Faith which bears us to the Mission-field gives the one solid basis for their loftiest aspirations. For there can be no other sure foundation for human brotherhood, no other adequate spring of love, than lies in the Christian Gospel of creation and redemption. To feel this, to feel with unquestioning faith the potential union of men with GOD and with one another in GOD, which the Gospel implies, is the call of the missionary; to watch the gradual realisation of the hope is his great reward. And for ourselves, as we become more conscious in our common intercourse of the power which binds Christian to Christian we shall acknowledge more gladly the duty which lies upon us to extend

to others who are capable of sharing the same blessing, that which has revealed in us the life which is truly life, the pledge of spiritual unity.

IV. We might, indeed, well shrink from the task of evangelising the world—our hearts failing us for fear—if we had not the assurance of Christ's victory. For indeed the evangelisation of the world is His work. The victory is already won. We have only to claim and to gather the fruits of it. Christ is King. Our part is not to establish His sovereignty, but to proclaim it. Beneath and beyond our labours of an hour lies the Divine purpose of the ages. The words which describe the relation of things created to the mind of God, if we may so speak, have an application to the succession of events. It is true of the phenomena of history no less than of the phenomena of nature, "they were and they were created." That which we permanently work out is a disclosure in time and space of that which God has willed.

Such a faith, while it does not lessen our responsibility, takes away our fear. Failures, delays, defeats bring no final despondency. The will of God will be done; but oh, the unspeakable difference for us if we have missed our opportunity of doing it! For while the work is God's work, He works through believing men. In the bold language of early mystics Christ needs us no

less than we need Him. The vine, to repeat a familiar image, is fruitful through the branches. The one Life acts through the many members. It is an awful, though it is an enkindling, thought. But what then? We know Christ's will and Christ's power. In this we have our commission and our inspiration. "All authority," he said, "hath been given unto Me in heaven and on earth. Go ye, therefore, into all the world." 'Therefore,' because if you are weak, "My power is made perfect in weakness": 'therefore,' because if the time seems long He that cometh shall come and shall not tarry: 'therefore,' because if, as must be, ye have "tribulation in the world, I have overcome the world."

We know, I say, GOD'S will, written for us in Scripture, written for us in history. Henceforward we must strive to make His will our will, seeking to master it by more and more perfect obedience, while through the actual experience of our labours, we shall gain a more intelligent sense of the wisdom of GOD'S patience, and a more thankful conviction of His watchful love. And may it not be that when the fuller apprehension of the power of the Gospel of Christ Incarnate, Crucified, Ascended, is borne into us by fresh testimonies from every land; when the current of events brings home to us the greatness,

and, I will add, the shortness, of our opportunity; when the Spirit confirms to us the uniqueness of our call as a missionary nation; we shall catch up the old cry, "It is the will of GOD," as the watch-word of the new crusade.

"It is the will of GOD."

In order to proclaim Christ's conquest of the world, the Church was founded. In order to realise Christ's conquest of the world, the Church was endowed with His Spirit. The Church lives by growing, and, thanks be to GOD, it does grow.

Unto us, unto the English nation, and unto the English Church, is "this grace given to preach unto the nations the unsearchable riches of Christ."

"Unto us is this grace given"—given, brethren, let us ponder the word, for all is of GOD'S love from first to last, and not of our winning or of our supplying; given from Him in the quickening impulse, through Him in the courageous toil, unto Him in the ripe results; given to us, as we have seen, beyond all question, by the unparalleled circumstances of our history, by the points of vantage which we hold over all the earth, by the Apostolic wealth and freedom of our Creed; given to us, I will add, by the fact that as a nation we still have a National Church, and in our corporate life confess the responsibilities and

claim the benediction of the Christian Faith, through which we have grown in the past.

"Unto us is this grace given," this grace—let us face the fact, for spiritual truth is for the most part spread through apparent loss and pain—"not only to believe on Christ, but also, if need be, to suffer for Him."

"Unto us is this grace given," given in various ways and in various measures to every Englishman and to every Churchman; and the work cannot be fully done till the service of every one is gladly rendered as an essential part of his Christian life, in alms, in influence, in counsel. But chiefly the treasury of prayer is open to all. The first missionaries were set apart with fasting and prayer. They themselves asked for prayers. They were supported by prayers. Our own lives are unintelligible, save through the prayers of others. Missions—may I not dare to say it?—are impossible, save through the prayers of the Church. And if as yet our Offices have no form of constant intercession, shall not the faith of the people give definiteness to each wide petition in which we seek the advent of the kingdom of our Father, and beseech "the Creator and Preserver of all men" that He "would be pleased to make known His saving health unto all nations?"

"Unto us is this grace given." And to-day

we are met together for the first time as members of one world-wide communion, forgetting all that is personal in the surpassing claims of a common duty, met to offer thanksgivings for what GOD has done through our imperfect and fragmentary efforts; met to confess with shame the scantiness of our offerings in service and in alms; met to meditate on the grandeur of that companionship with GOD in His work which is intrusted to men; met to acknowledge the charge, still unwithdrawn, which GOD has prepared for us; met, above all, to pray with one heart and one soul that the charge may be welcomed for His glory.

Unto us is "this grace given, to preach unto the nations the unsearchable riches of Christ."

The day marks an epoch in our religious life. May GOD, in His infinite mercy, grant that our solemn gathering may be not a lost opportunity, but a spring of new life. May He enable the English nation and the English Church to fulfil their divine stewardship for the salvation of the world.

MISSIONS A REVELATION OF THE MYSTERY OF GOD.

Εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, χριστοῦ ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

That they may know the mystery of God, even Christ, in Whom are all the treasure of wisdom and knowledge hidden.

Col. ii. 2, 3.

It has been most truly said that "the hours of worship are the great, the sacred hours of life." The conviction must be forced upon us now when we are met together in the Name and in the Presence of Christ to think upon the commission which He has left to His Church, upon His present continuous call, and upon our corresponding duties. Here we may assume thoughtful preparation on the part of all, met with one heart and mind, to catch the faintest voice of His Spirit. Here one prayer rises now from all, as

it has already risen, that He will guide and bless every effort directed to His glory.

On such a unique occasion every part of the service, however familiar, takes a fresh colour from our own thoughts. God Himself speaks to us. Old words become charged with new meanings; and so many while they listened to the Second Lesson must have felt that St Paul gives us in that an apostolic commentary on Foreign Missions, fertile in consolation, in warning, in encouragement. He shows us the freedom and the universality of the Gospel as "the mystery," the opened secret of God, first made known after Christ's triumph. He shows us the whole world as the object of God's love, and the realm of Christ's Sovereignty. He shows us the work of the evangelist fulfilled through suffering, lightened by hope—"the hope of glory." He shows us the message of redemption preached within a few short years, "in all creation under heaven," and claiming the allegiance of "every man." He shows us that no human faculty lies outside the hallowing influence of the Gospel, and that no human want is unsatisfied by its power. He shows us Christ Himself, "a light for revelation to the Gentiles," justifying the ways of God, so that he who welcomes Him knows God's counsel of love and discipline of patience. "Christ dwelling

among the Gentiles" is the mystery—the revelation—of GOD. In Him, the Son of Man, and not the Son of David only, "are all the treasures of wisdom and knowledge hidden"—hidden, that they may be made known in the course of ages, as believers gathered from every tribe and tongue are able to bear and to use the truths which they contain. We linger over the pregnant sentences, and we come to understand how the earliest and greatest of missionaries to the Gentiles brings before us the meaning, and the message, and the power of the work which was first entrusted to him. Foreign Missions, St Paul teaches us, are an open witness to the Will of GOD for the world. Foreign Missions proclaim a living Saviour and King of all men. Foreign Missions vindicate for the Church the energy of a Divine life. Foreign Missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often depressed, chilled, disheartened, by the cares of the passing days, require the inspiration which they bring for the blessing of our lives.

I. Foreign Missions are a witness to the Will of GOD for the world. To know that Will is to gain light on the dark places of the earth; and those who look with open eyes upon the world must confess that we need it. If we endeavour

to realize the condition of mankind at any time, the outward spectacle as it meets the eye may well fill us with dismay. We seem to look upon a tumultuous conflict of selfish forces, swayed to and fro without any common aim or growing result. It is hard to see in it the signs of a victorious counsel of love. So it was in the Apostolic age, both within Israel and without. The Tempter could claim that all the glory of the civilized earth was his; an Apostle could say that the whole world lay in the Evil One. Yet when we look back now over the age-long history of which this was the issue under one aspect, we can see that from first to last the purpose of GOD had been accomplished; that the time of anguish and distress, of failing hopes and overwhelming terrors, was indeed "the fulness of the seasons"; that in "the people" and in "the nations" there had been a preparation for the Advent; that the Divine object of man's creation, even that he should "seek after GOD," had not been frustrated; that, on the one hand, through tragic vicissitudes of a stern discipline, faithful Jews had been led to look for some personal manifestation of the Lord among them; and, on the other hand, men of different races, freely following the leading of nature, had defined wants for which they could find no satisfaction; that, in other words, "the

Christ had been in a true sense prepared for the world, and the world for the Christ," when the Christ came. It is true that as we follow the chequered course of this twofold preparation, we wonder at the silence, the slowness, the reserve, if we may so speak, of the working of God, at His patience, His long-suffering, His forbearance. But we are reminded that time is no measure of the action of God; with Him "a thousand years are as one day." In nature and in grace He works to our eyes in the same way; yet works so that on a larger view we can recognize both in the physical and in the moral order through all perplexities and checks

> "one law, one element,
> And one far-off Divine event
> To which the whole creation moves."

We wonder, then, and we draw hope from the marvellous vision, when we see that God works still after the Advent as He worked before it. It no longer disturbs us that He prepares "in many parts, and in many fashions," the Kingdom of His Son even as He prepared His coming. And so, as we labour, taught by the past, "we win our souls in patience," the patience not of indolent or selfish unconcern, but the patience of loyal hearts which feel the disappointment and the evil, and trust the Lord of life. We wonder and

we draw hope even from apparent failures. For GOD works still (and thus works most effectively, we are justified in believing) as He worked in old time, not only slowly, but by a few, by a remnant. We indeed should have looked for different methods and results, but, as far as we can yet observe, the Divine action is everywhere in the same form. And, if we are saddened by what appears to be loss and waste, infinite depths of consolation lie in the apostolic words which describe Christians as "a kind of first-fruits of the creatures" of "the Father of lights." "A kind of first-fruits": we take the phrase to our hearts. The Will of GOD for the world remains unchanged, and it is our privilege to serve it.

The Will of GOD goes forward, and therefore we are bound to take account of the circumstances under which we are set to serve it. Missionary enterprise has now passed beyond the stage of experiment. We have experience of every variety of manner and condition of evangelization. During this century the whole field of Missions—the world—has been laid open. The Sacred Books of all the great religions have been made accessible in trustworthy forms. We can feel as never before what is needed. We can see by what thoughts Gentile faiths have prevailed. We can hear and distinguish the manifold cries of various races

which they contain. We can trace out with reverent devotion in all the records of human activity the progressive action of the Word, the Son of GOD, the Maker and the Heir of the world in the many phases of its development through time. We can discern the broad outlines of that which we may speak of without presumption as the Divine plan in the education of the world, using the privilege which the Lord bestowed upon us when He called His disciples "no longer servants, but friends," as capable of entering into the Father's counsel.

This perception of a Divine plan in the movement of human life brings home to us a fact of momentous interest. In this plan of GOD we have a definite place. Our office is not of our own choice or of our own devising. We are "GOD'S workmanship, created in Christ Jesus for good works, which GOD afore prepared that we should walk in them." We are included in the Divine idea of the world, "created in Christ Jesus." Our works are ready, "prepared afore by GOD." There can be no failure if we claim them. No labour will be lost if we offer ourselves in perfect humility for the fulfilment of the Will of GOD.

Our works are ready; and what these works are can be seen from our position and endowments. For if as Englishmen, as English Churchmen, we

consider our national character, our history, our necessary influence, our possessions, we cannot fail to acknowledge that we are called, as no other people have been called, to missionary labour. More than a hundred and fifty years ago Bishop Butler, the soberest of great thinkers, pleaded in this city that "navigation and commerce should be consecrated to the service of religion by being made the means of propagating it in every country with which we have any intercourse[1]." He spoke when the foundations of our Colonial Empire were barely laid, when our foreign trade had not reached more than about one-thirtieth of its present volume; and how can we measure now the weight of the obligation which his words lay upon us? Since Butler wrote, not to speak of remoter if unquestionable duties, India has been added to our sovereignty—the most splendid, the most arduous trust ever committed to a nation, committed to us as stewards of GOD, that by patience and tenderness and sympathy we may interpret and complete the thoughts of many races, and, taught by the Spirit sent in the Name of Christ, may confirm and satisfy the aspirations of many faiths.

It has required a long discipline to teach us

[1] Sermon preached before the S. P. G. in the church of St Mary-le-Bow, February 16th, 1738–9; *Works*, ii. p. 216.

the conditions under which the conversion of India, a task far greater and more difficult than the conversion of the Roman Empire, has to be accomplished. At length, perhaps, we have justly ceased to look for speedy and wide successes if our mission is to be surely fulfilled. We are beginning to understand the variety and complexity of the problems with which we have to deal in a population three times as numerous as the subjects of Augustus, and held together by a strong and penetrative organization. At the same time, such knowledge forces us to confess that we have not yet made any adequate provision to satisfy our obligation. We must give freely, as we have not yet given, of our greatest teachers to India, where the respect for teachers is highest, if we are to substitute for the sterile theism of Islam and the shadowy vagueness of Hindu philosophy a belief in a living and speaking GOD; if we are to call out in a people enfeebled by long subjection that sense of personal responsibility from which spring the consciousness of sin and the devotion of love. We must establish in the representative centres of Native life strong Missions, which may present in an impressive form, where the ties of family are strongest, the free and generous relations of Christian brotherhood; if we are to secure the continuity of our work through the necessary

changes of workers, and found a Church which shall be independent of our presence and support; if we are to replace the hierarchy of caste by that fellowship of mutual and ordered service of which caste is the mechanical representative, and show that religion is not the performance of multitudinous rites, but a continual communion with a Father in heaven. We must, above all things, seek in the fulfilment of our Evangelistic office, with all meekness and lowliness of heart, the spirit of self-repression and self-sacrifice, which gladly accepts a preparatory and transitory function, which guards and cherishes strange and weak beginnings of faith, which rejoices to leave a free course for unforeseen operations of the Holy Ghost, if we are to enable peoples widely different from ourselves to bring to GOD the gifts with which He has endowed them in all their freshness and purity.

Let us ponder these great and difficult requirements in the light of our obligations and our opportunities; let us consider them in relation to what we can see of the past teaching of GOD'S ways; let us ask calmly, humbly, patiently, if they do not correspond with the Apostolic work which He has prepared for our country, and for our generation; and then, if we feel, as I think we shall feel, that they answer to the present

revelation of His will for us, let us turn to Him with the prayer of self-devotion, and He will assuredly raise up from among us those whom He will bless so to serve Him. Our need is urgent—more urgent because the time is short—but we believe that GOD has called us to be a missionary Nation and a missionary Church. We believe that it is HIS will that India should find its unity in Christ, and find it through our ministry. We believe that Missions, which express the loftiest faith in the love of GOD and the destiny of men, have, through all time, confirmed the faith out of which they have sprung.

II. Foreign Missions are, I have said, a witness to the Will of GOD for the world; and it is through the Church, "the congregation of faithful men," that the Will of GOD is to be fulfilled. The Church—the Body of Christ—exists for this very purpose. We may well be overpowered with awe at the thought that the salvation of men should be made dependent on the labours of those that believe. Still, nothing less than this is the good pleasure of GOD. Man made in His image is taken by Him as His fellow-worker in accomplishing the end of creation. Even as the Word became flesh, He now carries forward His purpose of infinite love through those whom before the Incarnation He was not ashamed to call His brethren. The

Divine Head acts through human members. The Vine is fruitful through the branches. Fear, doubt, pride can have no place in us when we reflect on our position. Our very life is the acceptance of the Father's Will for our own, and the doing His works. Self is lost in a Divine co-operation. If we plead with men, it is as giving an articulate voice to the pleadings of GOD. If we rejoice in afflictions for the sake of Christ's body, it is that Christ deigns to apply through us the virtue of His passion to a later generation. If we bear witness to Christ, it is that our own experience, widening and deepening with our life, may give distinctness to the witness of the Spirit of truth. Our work, while it is in one sense, through that glad self-surrender which is our only freedom, our own work, is in its origin and strength the work of the Triune GOD—Father, Son, and Holy Spirit[1].

This fellowship determines our message. We proclaim Him in Whom we are, Him whose perfect obedience has made our obedience possible. We proclaim not merely a system of theology, not an abstract idea, but a "Person" Whom we ourselves know, a "Person" loving and to be loved, speaking and to be spoken to, a Saviour, Priest, and King,

[1] Compare Dr Pierson, *The Divine Enterprise of Missions*, pp. 103 ff.; and on the whole subject, a noble missionary sermon by Dr Dale, *Fellowship with Christ.*

present with us all the days. Our message is the test of what the Gospel is to us. We cannot in the case of races among whom the historic sense is undeveloped, at once appeal to the events of the Passion and the Resurrection as past facts of unique and infinite significance, but we can point them to the present effects of the love and power which those events revealed and still communicate. We can make clear what they are to us, we can make clear how they fill us with tenderness and courage; we can make clear that we believe and act as believing that Christ not only died and ascended for the most desolate, but that He lives for them now, that He bears them in His heart on His Father's throne, that He is as near to them as He is to us. The living, loving, reigning Christ, Son of Man and Son of GOD, uniting in Himself earth and heaven, time and eternity, this is the Gospel which we are charged to publish.

We shall, indeed, always feel and show tender and sympathetic regard for the partial truths, not untaught by the Word "that lighteth every man," through which great faiths have preserved the life of nations for long ages; but we shall not exaggerate them, and we shall not dissemble our own claims. We have committed to us "a new thing in the earth," a revelation absolutely unique,

essentially different in kind from all other religions. The "repentance"—a most inadequate rendering of the original word—which we preach is not simply genuine sorrow for the past, but a complete revolution in our natural view of GOD and self and the world. The "remission of sins" which we offer in Christ's Name is no simple act of sovereign mercy, but a disclosure of human and Divine relationships, reaching to the depths of the individual soul and to the utmost extent of being, as we with our poor powers can conceive of them. We set forth, as I said, Christ Himself, in His self-sacrificing love, as "the image of the invisible GOD through Whom it was the good pleasure of the Father to reconcile all things to Himself, having made peace by the blood of His Cross," the spring and the support of life. Of this Gospel there is no anticipation in the noblest utterances of præ-Christian Gentile teachers, though their speculations and their hopes cannot find satisfaction without it. And we must not scruple to insist on the novelty of our message. At the present time there is great danger from loose, vague ways of thinking by "ungirt minds." There is a temptation to transfer to primitive times thoughts which we recognize as answering to our nature and our condition when once they are made known. Christ is indeed the touchstone of

humanity. He answers to the witness which GOD has left of Himself among all peoples. This is our starting-point, but it is not our end. He is what He is revealed to be, that in Him every desire of man as GOD made him may find full expression and be satisfied.

Now, as I have said, within the last generation we have been enabled to learn what is in man, his achievements, his failures, his wants, his hopes, over the whole field of life. "In Christ" we can regard the result with untroubled trust. The universality of our faith has been proved by all past experience. From age to age believers have brought out new treasures of Christ, to match new capacities of men; and the world-wide, time-long, unanticipated correspondence of human nature with the Gospel brings to us the strongest conceivable assurance that He Who gave the Gospel is the Creator of men. So encouraged, we lift up our eyes to the loftiest promises of GOD, which pass into light unapproachable. We see infinite possibilities of Divine love wherever there is in rude and wilful natures a faint sympathy with higher things. We see glimpses of some larger fellowship, when the revelation of the sons of GOD shall fulfil the earnest expectation of Nature, and her travail-pains shall issue in a new birth. We see, if with failing vision, innumerable worlds with

which we are bound together, rejoicing in the triumph of Him to whom "all authority hath been given in heaven and on earth," even as "there is joy in the presence of the angels of GOD over one sinner that repenteth."

We have, we cannot doubt, still much to learn. The treasures of the Son of Man are not yet exhausted. And, if we watch with reverent care how the old message is received by men of childlike nature and by men of ancient civilization, we shall be enriched by the thoughts which it reveals out of many hearts, and the glory of GOD will be more fully known. And meanwhile, as we keep hope undimmed and unlimited, we shall not forget the lesson of the Lord's tears, and the awfulness of our own relation as men "in Christ" to other men. But, cheered alike and chastened, we shall strain towards the things above. "We know no man after the flesh; though we have known Christ after the flesh, yet now we know Him so no more." We fix our eyes upon Him Who is at the right hand of GOD, and from the mission-field comes the assurance that He finds willing subjects and precious tribute in every nation.

III. Foreign Missions are a witness to the Will of GOD for the world. Foreign Missions proclaim the sovereignty of a living Saviour and King of men. Once more, Foreign Missions vindicate

for the Church of Christ the energy of His life. Christ Himself is their message, and Christ Himself is their strength. His universal authority is the spring of His disciples' power. The present and constant action of the Holy Spirit is alone sufficient to guide and to sustain the missionary, and to give effect sooner or later to his labours. A sense of duty, heroic resolve, strong conviction, are in themselves inadequate for this end, but they lead those to whom they are given to Him from Whom they come. This is made clear to us by the representative record of the Acts, which lays open the workings of the Spirit at the foundation of the Church. In that we can read how the Spirit sent in Christ's Name prepared and endowed the Apostles and believers for their Mission; how He inspired them with courage and wisdom; how He opened glimpses of the future for their guidance; how He directed their judgment at crises in the history of the Church; how He separated and sent forth the workers and determined the fields of their work. And all this is written for our learning. He is with us no less truly and continually and effectually than He was with the first generation of Christians. The fruitfulness of our work depends on the directness with which we realize our Divine fellowship. We ourselves must feel that our message is indeed

His message, feel this by our own experience, and help others to feel it.

The life of Christ, the Head, is, I repeat, the life of the Body, the Church. In Christ the Church is not only strong against all assailants, but assured of their final overthrow. Yet here, while we abate nothing from our largest hope, nothing from our most confident trust, we require to learn a lesson which is hard and unwelcome. If the life of Christ is our life, His life must be the type of ours. If His strength is our strength, we must be strong as He was. We must accept His pattern of sacrifice as the rule of our noblest service. We must seek to make His mind our own, Who did not call down fire to consume His enemies, or legions of angels to guard His Person, but "emptied Himself, taking the form of a servant." The truth has an application in the Mission-field which is commonly overlooked. There our very advantages become a danger. For in spite of the consciousness of social and intellectual superiority with which we are filled, in spite of the national force which sets us as conquerors where we come as evangelists, in spite of the distrust and suspicion with which those who receive our Gospel are inclined to regard ourselves, we must loyally and lovingly remember that we come among them "not to be ministered unto but to minister," yes,

and if need be, to give our lives for those whom we serve. Sympathy was the mind of Christ, and sympathy is the soul of Missions. The great word, "Except a grain of wheat fall into the earth and die, it abideth by itself alone," holds good of nations and churches and men. We can see how St Peter and St Paul and St John died to much that was dear to them before they did their work. May it not be that for some of us corresponding experiences are prepared? It is still true that the way into the Kingdom of God is through many afflictions; it is still true that believers must fill up "that which is lacking of the afflictions of Christ"; and yet we are tempted to believe, even as our faith is surest, that when we overthrow beliefs which have had a longer sway than our own, we shall at once be received as benefactors; that the truth which we declare must at once be welcomed by those who share the nature of the men who killed the Prince of Life. Do we not practically forget that "a servant is not greater than his lord"? If men kept not Christ's Word, how will they keep ours? There must still be the deaf ear, and the hard heart, and the pitiless will. There must be suffering for the teacher no less than for the taught, suffering which brings him nearer to his Saviour and to the springs of Divine love, suffering in which he can learn to rejoice.

Such thoughts have a most pathetic application to our work in India,—and forgive me if I speak of India again. What are the sacrifices which we make there in comparison with the sacrifices which we demand? Can we say that those who, touched by the Spirit of GOD, "have left wife, or brethren, or parents, or children," at our call, "receive manifold more in this present time," in the affectionate intercourse of Christian life? Or do we allow them to think that divisions of race are in fact of more power than the uniting force of the one Faith? Have we made any serious endeavour to show, even now, on the mission-field, that "there can be among Christians neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for they are all one man in Christ Jesus"? I know that the question may be addressed to us at home with even a sterner voice; but I know, too, that if we strive humbly, patiently, tenderly to answer it in the spirit of our Creed, there can be no more convincing sign of the power of GOD among us. The unity of love, which we so feel after, is that which will, as the Lord has said, lead the world to believe in His Mission. Perhaps it is here that we shall find the true interpretation of the words in which Christ bids the disciple "take up his cross," not to bear some trivial vexation, but to

die shamefully in the eyes of men, to die to all that keeps Christian apart from Christian—the vainglory of life in its countless forms—that so he may know the fulness of the eternal life which is untroubled by differences of time. If this seems a hard saying, an impossible demand, I will only ask whether we have brought into a living connection with our own position the circumstances under which the Lord said, "The things which are impossible with men are possible with GOD."

This is not the time to follow out these far-reaching thoughts, but in new Churches we can at least aim resolutely at this ideal of a brotherhood of believers, and perhaps hereafter we shall ourselves be brought nearer to it. Meanwhile we shall not look anxiously for large results. Results will answer to the wise counsel of GOD. Of the immeasurable scheme of His working we can see little, but we see enough to determine our duty and to support our faith. There is a Divine "must," and there is a Divine "cannot." Yet already "a great multitude out of all tribes and peoples and tongues," in answer to our appeals, feeble and intermittent, have borne witness that the Gospel has been to them a new life; and the experience of the past enables us to look forward to the time when "the kings of the earth shall bring their glory" into the sanctuary-city of the

Lord. But success, I repeat, as we count success —and in my judgment the success of Foreign Missions is out of all proportion greater than the efforts which we have made—is no measure of the power of GOD that is with us. Missions, as we believe with a conviction wrought by spiritual experience, answer to the Will of GOD for the world; and, as we offer ourselves for the fulfilment of His Will, He is with us, with us even in what we count failures, with invincible might.

IV. These thoughts which Foreign Missions present with commanding force—the thought of the Will of GOD for mankind to be fulfilled by our service; the thought of a glorified Saviour waiting to satisfy every human need and to hallow every human endowment; the thought of GOD Himself, as the worker of all that we do in His Name—touch us all nearly.

We have in a great measure forgotten that it is the privilege, not of the clergy only, but of all believers, of women no less than of men, to bear witness to the truth according to their experience of it. As Christians, all have become partakers of the Christ, and are debtors to all men[1].

[1] Bishop Butler's measured words are again worth quoting:—"No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this

We have failed to realize adequately the majesty of the ascended Son of Man. Yet, if we look up, we can understand that it was expedient for us that He should go away. Out of heaven He called the Apostle of the Gentiles to his work; and at the Father's right hand He is brought equally near to the whole world in His present glory.

We have lingered at the Cross, and not followed the Lord through the rent veil into the Holiest, to the very presence of the Father—His Father and our Father—in order to claim in Him the power which He has gained for us, and to use it after His example.

In each direction the lessons of Foreign Missions correspond with our present trial. They bring back to us a true sense of our inheritance in the nations as "heirs of God and joint-heirs with Christ," and move us each to seek some

trust [the stewardship of the faith in behalf of others]; who doth not, for instance, assist in keeping up the profession of Christianity where he lives. And it is an obligation but little more remote to assist in doing it in our factories abroad and in the colonies, to which we are related by their being peopled from our own mother-country, and subjects—indeed very necessary ones—to the same Government with ourselves; and heavier yet is the obligation upon such persons in particular as have the intercourse of an advantageous commerce with them." *L.c.* p. 214.

share in gathering the fruits of His victory. They constrain us to look beyond the noblest results of man's thought and feeling in the past to a living Lord Who is the Truth, and Who still discloses fresh treasures to His disciples as they have power to guard and to administer them. They raise us above ourselves, and inspire us with sure trust in the infinite resources of a Divine fellowship. They bind earth and heaven together in one great work of love, and reveal the awful calling of believers as GOD'S ministers for the salvation of men.

Such thoughts, I say, touch us all; but to you, my sons in the faith, to whom the ways of life are still open, they come with a fulness of promise which is able to transfigure all work. All true work for Christ, wherever it is offered, is one work, one as the answer of unquestioning obedience to His voice, one by the unuttered intercession for the fulfilment of His Will, which is its informing Spirit, one by the quickening force through which it calls into action every capacity for service with which it comes in contact. Take, then, thoughts from the mission-field as master principles of all your ministry, whether as clergy or laymen. You will be tempted, perhaps, when you look on your narrow range of labour, to think that the affairs of men are

swayed by some blind fate. At such a time lift up your eyes, and see how GOD'S counsel of love for His creatures has gone forward through all the ages and over all the earth, and never more surely than to-day. You will be tempted to rest in forms of words which enshrine the precious experience of our fathers. At such a time lift up your eyes to the Risen Christ, and see how He still speaks through His Spirit to new nations in their own language, and justifies His sovereignty by their glad allegiance. You will be tempted to lose heart when you contrast your weakness with the requirements of your charge as believers. At such a time lift up your eyes, and remember, penitent and humbled, that you are in Christ, lest you should accept any earthly measure for your duty, and that Christ is in you, lest you should be dismayed by any earthly difficulty or disappointment.

So may GOD in His mercy enlarge the hearts of all of us through the teaching of Foreign Missions to welcome deeper currents of His love. May He enlighten our understanding to master fresh lessons of His truth. May He confirm our souls to use to the full the gift of His strength for suffering as for doing. May He enable us to discern with pure eyes "the good works which He has prepared for us to

walk in," and move us as a Nation, as a Church, as believers, to do them. May He grant to us the Christ-like joy of sowers, that we may hereafter share the gladness of those who will enter into our labours, when "the hope of glory" becomes fruition, when nature and life are revealed as they are according to the Will of the Father, and "all the treasures of wisdom and knowledge" answering to the rich results of human thought and observation, which are in the Son of Man, in the Unity of His Divine Person, have been brought to light through the ministry of the nations.

III.

EDUCATION.

MASTER AND SCHOLAR: A MEMORY AND A HOPE.

GRAMMAR SCHOOL FOR GIRLS, CAMP HILL, BIRMINGHAM. Jan. 26, 1893.

THE AIM AND METHOD OF EDUCATION

COLSTON HALL, BRISTOL. Dec. 1, 1896.

MASTER AND SCHOLAR: A MEMORY AND A HOPE.

I THINK I ought to begin by frankly confessing that I belong to the pre-reformation period as the Bailiff has reminded you. A less kind critic would have said that I belong to the Dark Ages. But I may plead in extenuation that I accept with all my heart the reformation which has followed—at least (may I add ?) as far as it has affected those who came after me. This is indeed the fiftieth year since I obtained my exhibition at King Edward's School, and the half century which has passed since has been full of great and salutary educational changes. This building itself, in its structure and in its purpose, is a symbol of that revolution; for I cannot but contrast the class-rooms which I have already seen with the great hall in New Street, in which some 250 of us were taught together, not always in undisturbed quiet.

I can remember the continuous hum of smothered whisperings there, broken from time to time by angry voices and sharp cries. I can remember the uncertainties of our time-table, the inadequacy of our material appliances, the imperfections of our arrangements; and yet, when I remember all this, I feel at the same time that wherever my own education failed, the failure was due to myself alone.

Text-books, appliances, methods of instruction, are capable of almost indefinite improvement, but, after all, the teacher is the school for the highest purposes of education. It is not the machinery, but the personality of the teacher, which makes the lasting impression. The teacher is the spring of life and inspiration to his scholars. That education is most perfect which kindles in the young a passion for studying liberally, for thinking seriously, for serving gladly; and whatever else we may have lacked in New Street fifty years ago, it was certainly our own fault if we were not touched by this enthusiasm. When, therefore, I desire, as I do now, to express the loftiest and most earnest wishes for the success of the foundation to which I owe the preparation for my whole life's work, it is natural that I should look back to my own master, James Prince Lee—the greatest, as I believe, among the great teachers of his time

—for the guidance of my thoughts. An old boy never grows old; he is a boy still. Happily there are some things that never feel the touch of age. The presence, the expression, the voice, the manner of my old master have lost nothing of their vivid power by the lapse of half a century. I can recall as if it were from a lesson of yesterday the richness and force of the illustrations with which he brought home to us a battle scene of Thucydides, or a landscape of Virgil, or a sketch of Tacitus; I can recall the eloquence with which he discoursed on great problems of life and thought suggested by some favourite passage of Butler's "Analogy"; I can recall the depths which he opened to us in the unfathomable fulness of Apostolic words; I can recall the appeals he made to the noblest instincts in us, revealing us to ourselves, in crises of our school life and of the life of the nation. We might be able to follow him or not; as we grew older we might agree with particular opinions which he expressed, or we might not; but at least our souls were touched, and we felt a little more of the claims of duty, a little more of the possibilities of life, a little more of the pricelessness of opportunity. And when I look back upon all he did and all he suggested, in the light of my own long experience as a teacher, I seem to be able to discern something of his

secret, something of the secret of the teacher's influence at all times. Let me try to tell you, as simply as I can, what that secret was and is.

Above all then, our Master claimed that we should be from the very beginning his fellow-workers. He made us feel that in all learning we must not be receptive only but active; that he only learns who thinks, just as he only can teach who learns. He encouraged us to collect, to examine, to arrange such simple facts as lay within the range of our own reading, that he might use the results in dealing with some larger problem. In this way, little by little, we gained a direct acquaintance with the instruments and methods of criticism, and came to know something of confident delight in using them. We rejoiced to discover a little thing which we each could severally do, a service which we could render, an offering which we could make towards the fulness of the work in which we were engaged.

This feeling was deepened by his own kingly independence. In those days we had for the most part nothing but simple Greek and Latin texts—editions of Tauchnitz and Black—without note or comment. Every difficult phrase, therefore, was a problem to us; and grammars and lexicons were the only instruments at hand for the solution of it. But we were trained to

recognise the elements with which we had to deal, and to trust great principles of interpretation. Such discipline you will easily understand could not fail to brace and to stimulate. And lest our zeal should flag, the few English commentaries accessible at the time were used to furnish terrible warnings against the neglect of absolute thoroughness and accuracy.

For Mr Lee—that was the name by which we delighted to think of him to the last—had an intense belief in the exact force of language. A word, as he regarded it, had its own peculiar history and delivered its own precise message. A structural form conveyed for him a definite idea. In translating we were bound to see that every syllable gave its testimony. It might or it might not be possible to transfer directly into English the exact shade of meaning conveyed by the original text; but at least we were required to take account of the minutest turns of expression, required to seek at least for some equivalent for their force, required at last to recognise the loss which was involved in our own renderings. And if I were to select one endowment which I have found most precious to me in the whole work of life, I should select the absolute belief in the force of words which I gained through the strictest verbal criticism. Belief in words is finally belief

in thought, belief in man. Belief in words is a guide to the apprehension of the prophetic element in the works of genius. The deeper teachings of poetry are not disposed of by the superficial question, "Did the writer mean all that?" "No!" we boldly answer; "yet he said it, because he saw the truth which he did not and perhaps at the time could not consciously analyse."

Still the strictest precision of scholarship was never allowed by our Master to degenerate into pedantry. Scholarship was our training, and let me confess, as belonging to the Dark Ages, I have found no better yet. But our Master pressed every lesson of art and science, and history, and travel into its service. When we came back from the holidays the welcome question was, "Well, what have you read; what have you seen?" The reward for a happy answer was to be commissioned to fetch some precious volume from his library—I looked on the shelves this morning, and I could see the places of well-remembered books—so that he might fix some thought by a new association. In this way we gained a knowledge of great books; and there is, I believe, something elevating even in that outward acquaintance.

Then came lectures on art, and archæology, and physics, which he enabled the senior boys to attend. These lectures opened to us new regions,

and stirred in us that generous wonder which is the condition of wisdom. I can remember watching in the darkened theatre of the Philosophical Society in Cannon Street, what was I believe the first public exhibition in Birmingham of the electric light. We were watching; and Dr Melson said, "The experiment may not succeed—I cannot tell," and then suddenly flashed out that blinding splendour which we are now tempering to use. I can remember, again, a striking series of lectures on painting by Haydon, and one sentence in them suggested a parable, on which I often ponder still. "Look," he said, pointing to a beautiful chalk-drawing of Dentatus by his pupil, G. Lance—"Look, it has no outline. There is no outline in nature." "There is no outline in nature." Is it not a parable worth pondering?

I lay stress on these wider if most fragmentary teachings, because I believe they were essential to our Master's view of his work; because I still believe that they are the most efficient method of awakening dormant powers. If our proper labour lay within a narrow circle—and I venture to say that it is certain that the best disciplinary education must lie in a narrow circle—we could not, he held, labour rightly till we knew the splendour and amplitude of our inheritance. For him, and so he would have it be for us, the world was "no

blot, nor blank, it meant intensely and meant good." He looked around, and he looked forward, nothing dissembling, nothing doubting, and he bade us also look, through every imperfection and every cloud, on to the perfect truth and the pure light. The single word that is inscribed upon his tombstone is, I think, unsurpassed as a confession of triumphant—I had almost said of proud—faith: Σαλπίσει, "The trumpet shall sound."

My last lesson—forgive me if I speak of it again here—my last lesson was the fullest revelation of my Master. I was staying with him for a day or two at Mauldeth a short time before his death. We were alone. After dinner I turned the conversation from work at Manchester to work at Birmingham. I think he was glad to go back to those old days. He talked with fervent eloquence of the great classical authors whom he delighted in, as if they were still his familiar companions. He poured out, as he had done to us in school days, quotation after quotation, and dwelt, if I remember rightly, upon that which he said was the finest single line in Latin literature —*Virtutem videant intabescantque relicta.* Then came graver and sadder subjects, memories of disappointment and of failure. A long silence followed. It was growing dark. He turned to me and said, "Ah, Westcott, μὴ φοβοῦ, μόνον

πίστευε" (Fear not, only believe).—Those four words—no more were spoken—were I think a perfect interpretation of life as the Master saw it, and as he taught his scholars to see it: work to be done, work to be done in face of formidable difficulties, work to be done in faith on GOD.

Such, in brief outline, was my great Master, such the method of his work; and is it not then natural, when I desire most earnestly every blessing for this new school, that I should offer for those who will work here his conception of the teacher's office which I would fain believe is the traditional conception in this ancient foundation, a conception which has been confirmed and hallowed for me by manifold experience? Methods may change, but these remain as the master powers of education: sympathy as the spring of the teacher's influence, service as the end of the scholar's effort—independence, conviction, largeness of view, faith. And I venture to lay stress upon these qualities at the beginning of a work which cannot but profoundly affect the Birmingham of the next generation; because the very perfection of the modern educational system in its orderly routine, and the completeness of the helps available for the acquisition of exact information—"information the least part of education," in the sharp phrase of my great predecessor, Bishop Butler—tend to

obscure their pre-eminence. The extreme subdivision of subjects, the precision and universality of examinations, the keenness of competition, necessarily tempt teachers and learners to concentrate attention on measurable results and marketable acquirements. But the highest results of education—results to which all others are subordinate and contributory—cannot be tried by any outward or present test. They will be first seen in the life of the coming age. But "in hours of insight," at least, we perceive that we do not want living encyclopædias or perfect machines for human work—but men and women eager and fit to take part in social service. Our sincerest desire for our children is not that they should simply accumulate knowledge, but that they should acquire a character—a character inspired, if it may be, by the invigorating sense of the dignity of labour, of the responsibility of wealth and power and place, of the transfiguring virtue of hope.

We want, I repeat, as the ripe product of our schools, men and women—not men and women trained for professional work. It is vital, as I think, for the welfare of our nation that we should jealously guard education as a preparation for life, a discipline not for the conflicts of industrial warfare but for the service of English citizens, for

the service of citizens of the Kingdom of GOD. Our methods of education, our subjects, our teachers, must be judged by their fitness to secure this end. We believe, and not vainly, that victories greater than Waterloo can be won in our class-rooms and in our playing fields—victories which shall hasten the advent of righteousness and peace and joy.

Such considerations would be important anywhere, but they seem to me to be especially important in this city and here. Our foundation —may I still be allowed for a moment once again to identify myself with it?—our foundation will practically direct the whole higher education of the city. If the spirit of our foundation be sordid and selfish, directed to immediate and material aims, I dare not look forward. But I cannot contemplate such an issue. I find something very different indicated in the ceremony of to-day. It is a good omen for the foundation that it has provided—provided most liberally and wisely—that girls may be prepared to take their place and fulfil their office hereafter in the body of the commonwealth. In the body of the commonwealth—let us mark the image—in the body, in which we are not units but members.

No one can rejoice more than I do in the improvements which have been made during the

last half-century in the education of women. No one can rejoice more than I do that the freer culture, the fuller life, the larger interests which have made our sons what they are, through our public schools, are now freely offered to our daughters. Yet I hold, with equal confidence, that these improvements would be dearly purchased if they should lessen, or disparage in popular esteem, the gifts of "distinctive womanhood."

Humanity would be impoverished if women were to set themselves to do all that men do, as their rivals and not their helpmates. I do not attempt to adjust in any balance the gifts and graces of men and women. I only contend that they are different, and precious because they are different. I cannot compare their relative value, nor can I compare the relative value of the services which great poets and great artists render to their countrymen. But I know this: that the world is richer through the services of poet and artist alike, far richer than it would be if one were lost in the other. And even if it may seem to be an old man's prejudice, I can form no loftier wish for woman than the poet formed forty years ago, that

> . . . at the last she set herself to man,
> Like perfect music unto noble words.

This, then—let me frankly express my mind—

is my hope for the future: that it will be the desire of those who guide this great school, and the aim of those who teach in it, that the scholars may grow up to be true women, offering each to GOD, and to man by His help, their womanly characteristics, their particular differences in the unity of the one body. And I dwell on this thought of the body with more insistence because it is, I believe, through the faithful acceptance of this conception of the body—the body of the nation, the body of the nations—that we shall find a remedy for our greatest sorrows. At the same time the thought of corporate unity and individual function guards the variety and the power of citizens and of peoples. It averts the peril of an equally diffused and superficial civilisation. And in this respect we have not—I confess it sadly—we have not yet sufficiently studied the part of women, or claimed their help. They have a power of spiritual vision which men have not. It was not an accident that a woman was the herald of the Resurrection. She may be yet again, in a fuller spiritual sense. To women great ideals are natural. They have an intuition of the whole of things. They have capacities for training and educating which we have not yet used. They have received, not for themselves but for humanity, special treasures of tenderness, of sympathy, of

reverence, of faith, of purity. We ask, then, that they be taught to acknowledge, to prize, to use their most precious endowments.

We men know, as long as we think calmly, that our highest imaginations for ourselves, for our fellows, and for the world, are the truest. We cannot fancy anything better or nobler than GOD wills. But then, in the rude turmoil of life, it is hard for us to lift up our eyes to the distant glory, and how much more hard to keep our eyes fixed upon it? It is far easier to think meanly of things, but the penalty is that we grow like our judgments. Here, then, I say, it is the part of women to help us. They, if they are true to themselves, can keep our hopes fresh, and our hearts pure, and our aims lofty, and our faith strong. To prepare them for this office will be, I trust, the work of this school.

The preparation will answer to the guidance of such a teacher as I have tried to sketch. The scholar whom I picture to myself will learn that she is not her own, but that diligent self-culture is the condition of a service, great or small, which she only can render to society. She will try with resolute thoroughness to make some subject her own, questioning the facts till they become as it were familiar friends, and make knowledge a living power. She will "win her soul by patience," and

find assured rest in the eternal realities which lie beneath and beyond the changeful shows of life. She will gain that sense of one vast Divine life revealed through the uniformities of nature, through the representative works of art, through the prophetic voices of literature, which is strong enough to bear all trials and all disappointments within and without, and to keep love to man unchilled and faith in GOD invincible. And then at last she will pass to her own home, to bring the strength of pure and lofty purposes to those who are in danger of losing heart and missing their destiny through the temptations of selfish struggles.

She will pass to her own home. Home is already recognised as woman's kingdom. As the home is, so is the nation; as the woman is, so is the home. My last words, then, shall be the expression of a heartfelt desire—which sums up, indeed, all I would say—that hereafter many a home in Birmingham and elsewhere may witness that this school has in its measure hastened the coming of a life simpler, nobler, more religious, more full "of joy in widest commonalty spread," than we have hitherto known. As we look forward to the prospect—it is no dream, but a waking vision—the future grows radiant with promise.

THE AIM AND METHOD OF EDUCATION.

On two former occasions I have endeavoured to indicate the general principles of the Christian Social Union, and the essential character of the Christian law which it is our desire to make the rule of our life. To-night I wish to say a few words on Education, on its true aim and method. The subject is of vital importance to all of us. Each generation in its turn forms that which next follows, and we ought to be ready to face greater sacrifices for the making of the nation than for guarding its material interests. What men *are* is more momentous than what they *have*. As we *are* we use all that is committed to us.

And to us at the present time the subject is of urgent interest. The state has at length accepted without reserve the proposition that the claim of the people to education is as undeniable as their claim to the preservation of their life. It

has therefore undertaken the responsibility of providing training for all; and the type of education which is adopted must be the dominant factor in determining the future of our country. Education, by GOD'S help, makes men, and men make the Nation. When we face this issue we cannot but ask ourselves with some anxiety: Whether we have chosen our system of national education, after large and careful thought, as that which is most suited to secure the result which we deliberately judge to be the best, or have drifted into it under the influence of currents of popular opinion? Whether we have patiently considered how children are likely to be permanently affected by that which they are taught, and by the manner of teaching? Whether the opportunities of childhood are used as effectively as possible for the development of human faculties, or exhausted in the premature appropriation of borrowed experience?

Leaving these questions unanswered for the present, I will beg you to go back with me to the elementary conception of Education, and to take account of some facts on which I venture to hope that we shall be agreed.

We shall be agreed, I assume, that the object of Education is to train for life, and not for a special occupation; to train the whole man for

all life, for life seen and unseen, for the unseen through the seen and in the seen; to train *men* in a word and not *craftsmen*, to train citizens for the Kingdom of GOD. As we believe in GOD and the world to come, these must be master thoughts.

We shall be agreed further that with this object in view, education must be so ordered as to awaken, to call into play, to develop, to direct, to strengthen powers of sense and intellect and spirit, not of one but of all: to give alertness and accuracy to observation: to supply fulness and precision to language: to arouse intelligent sympathy with every form of study and occupation: to set the many parts and aspects of the world before the growing scholar in their unity: to open the eyes of the heart to the eternal of which the temporal is the transitory sign.

We shall be agreed again that the elements of restraint alike and of personal development which enter into education will be used to harmonise the social and individual instincts, and to inspire the young, when impressions are most easy and most enduring, with the sense of fellowship and the passion for service.

We shall be agreed once more that the noblest fruit of education is character, and not acquirements: character which makes the simplest life rich and beneficent, character which for a Christian

is determined by a true vision of GOD, *of whom, through whom, unto whom, are all things.*

This being agreed, we can form a just idea of the proper work of a teacher. He will recognise that little children, even under the saddest overgrowths of evil, still inherit a blessing: that they are, in some sense, what others must become: that they have a power of insight into the invisible: that they were born to see the true, the right, the beautiful, and have, as we may humbly trust, faculties for apprehending them: that they feel a keen interest in concrete things, through which language gains definiteness and power. He will, therefore, from the first, encourage them to observe, and to describe what they observe, and not communicate at once his own observations: he will let things speak to them for themselves—remembering all the while "the mighty sum of things for ever speaking"—even if at first they give an uncertain voice. The brief summary of the Creed in our Catechism will, as he applies it, serve to give a new meaning to nature and to life, and to provide (I will dare to say) the necessary clue to the perplexities of our present experience.

At the same time he will strive that their knowledge shall be a growth and not a vestment, increasing from within and not added from without. He will make memory the handmaid of the mind

and not its substitute: he will strive that all lessons shall, as far as possible, be of life and not of books, feeling that "knowledge must be incorporated before it is real," and that all that lives is of the living. In this way he will guard against the evil which the Egyptian king foresaw was likely to arise from the art of writing, that by this men "would learn many things by hearsay without real instruction, and seem to have great knowledge, while, for the most part, they would be utterly ignorant and unfit for social intercourse, having become seeming wise and not truly wise[1]."

But, none the less, the teacher, while he lays the greatest stress on the development of the intuitions of his scholars and of their powers of observation, will not neglect or disparage the splendid inheritance which we have received from the past. It is this inheritance in thought as well as in life which distinguishes the civilized man from the savage. The teacher will therefore use the works of the masters of literature to interpret personal experience. Through them he will shew that there is, as has been said, "a certain humanity common to the greatest men with the least," and those who follow him will grow familiar with the golden deeds of heroes and saints, and learn through admiration to claim kinship with all who

[1] Plato, *Phædr.* 275 A.

have best served their race. Little by little they will come to know what they owe to their fathers; and in this way they will see that courageous and lofty actions are congenial to their true nature, and a generous sympathy with things pure and lovely and of good report will keep in check their baser desires.

By such subtle and vital influences the teacher will cherish in his scholars the graces of humility, and obedience, and tenderness, and gratitude, and generosity, and reverence. He will guard as far as possible the individuality of each one of them, and yet impress on each that he is a member of a body. He will remember that he is called to be a teacher of wisdom, who is the mother of "fair love, and fear, and knowledge, and holy hope[1]," and that in that quaternion knowledge is shewn in its due relation to feeling and conduct. And he needs the lesson for the support of his largest aspirations; for if knowledge alone were the teacher's aim, he would foresee how soon differences of opportunity must hopelessly divide

[1] Ecclus. xxiv. 18 (A.V.). This beautiful phrase is no part of the LXX. text, and is excluded from R.V. But it is found in all the Latin MSS. (Jerome adopted the Old Latin Version in this book without change), in two Greek MSS. and in the Complutensian text. It passed from the Vulgate into A.V., and is certainly deserving of record.

classes of men whom "fair love, and fear, and holy hope"—

> Hope the paramount duty which Heaven lays,
> For its own honour, on man's suffering heart—

bind together in a noble fellowship.

From all that has been said it will be clear that Education is a spiritual relationship. It becomes operative through sympathy. The personal element in it is supreme. Faith and love and religion can only be taught by those who possess them. The teacher indeed communicates himself, and then perhaps most effectively when he is off his guard. Thus his moral teaching will be for the most part indirect: on the one side an awakening of the sense of responsibility and on the other a welcome of something which is felt to belong to the true self. His final appeal will be not to ambition, not to self-interest, but to love. Two questions will be an adequate test of his work. How far and in what way is this task, and that discipline likely to affect the character and conduct of the scholar by increasing his capacity for action and strengthening right motives? Whom or what is the child learning to admire, to reverence, to love?

It will be said that I have sketched an ideal,—an unattainable ideal. But what then? Does the ideal correspond with what we desire,

with what we have seen fulfilled with the happiest results in this part and that? And if so, are we not constrained to confess that many so-called improvements in popular Education carry us farther and farther away from it? Is it not true that the ever-increasing effort to meet the claims for definite knowledge, and in the present day to meet technical requirements, tends to obscure the paramount object of Education, which, as Bishop Butler reminded us 150 years ago, is "to put children into right dispositions of mind and right habits of living, in every relation,"—"the highest relations in which they stand,"—"and every capacity"? We grow more and more impatient of processes which do not yield speedy measurable results. The communication of information which can be reproduced with the most complete exactness and the least independent thought, is coming to be regarded as the teacher's supreme aim. The motives on which the surest reliance is placed are anti-social—personal emulation, and material interest. In some classes competition threatens to invade the nursery, and in others Education is habitually regarded simply as a preparation for industrial conflict. Even the training of teachers is in danger of becoming more and more purely intellectual, and within that narrow range more and more mechanical.

The reading of great books is, I am informed by those who can speak with authority, less common in the North in the present day than it was forty years ago. The influence upon our working classes—to go no further—of the highest literature is hardly appreciable. And yet they shew keen delight in the noblest ideas when they are offered to them, but they have not learned in their childhood to recognise the greatness for which they were born, to claim the earth and the sky with their innumerable marvels for their common heritage, and our prophets and poets for their friends.

Now all this concerns us as members of the Christian Social Union most deeply. The foundations of our work must be laid in the beginnings of life. We believe that character is the unfailing spring of strength to the nation, and of joy to the citizen. We believe that "we live" so far as we truly live "by admiration, hope and love," or to express the truth in its final form in the impressive words of one of the earliest Christian Fathers that the "life of man is the vision of GOD." We believe that the helplessness of our early years represents on the other side our unique capacity for being freely moulded to a higher type by external influences. We believe, according to a memorable saying, that "the education of children

is the reformation of the world"—*institutio pueri-lis reformatio mundi.* We believe that if the scope of education is narrowed to the cultivation of one part of our nature a disastrous deterioration of public and private spirit must follow, and that even if our inheritance from the past save us from fatal decay we shall be unprepared to fulfil the office to which we are called for the service of humanity.

What then we need at the present time with a view to our national development is a clear view of the nature of Education as the training of the whole man—body and soul and spirit—for social service through the harmonious cultivation and disciplining of his personal powers. If once we are agreed on the aim of the work, the proper method for attaining it will soon and surely be determined.

Meanwhile there is much that we can do. It need not be said that home is the most effective school of character. On the duties of home I cannot dwell now. But there is a more general influence of common tone and habits of which serious account ought to be taken. We are at all times unconsciously educating others by our own example. Our standard of duty in the discharge of business and in the use of leisure necessarily influences the desires and the actions of those who

look to us for guidance. The young are quick-eyed critics, and the sight of quiet devotion to work, of pleasure sought in common things—and all truly precious things are common—will enforce surely and silently some great lessons of school. We do not, as far as I can judge, rate highly enough our responsibility for the customary practices of society. Not infrequently we neutralise our teaching through want of imagination by failing to follow out the consequences of some traditional custom. We seem to be inconsiderate when we are only ignorant.

And here I cannot but remark that the right use of leisure is an object of Education not second—this is, you remember, the judgment of Aristotle—even to the right fulfilment of work. In this respect an obligation is laid upon the more cultured classes to watch heedfully the pattern which they set, lest those who follow them at a distance should be corrupted in their amusements. We are often told that "the battle of Waterloo was won in the playing fields of Eton." Do we consider what that saying means? Surely this, that that which was then most social in our Education, that in which the individual was most completely lost in the body which he served, was the spring of our national strength. We pray that the spirit of such games may be the spirit of our life.

Some of us again are directly responsible for Elementary Education as Managers of Schools or Members of School Boards. And here there is a priceless, and, as far as my experience goes, an almost unused opportunity of service for laymen. The work of the teacher is exhausting and often depressing. He requires the encouragement of active sympathy. The visits of the clergy are naturally regarded as part of their professional duty. But if laymen—employers of labour for example—shew their personal interest in the School, it is to teachers and pupils alike a welcome testimony to the public importance of their tasks. A recitation or a reading lesson will give occasion for kindly counsels from men of large experience in affairs. Opportunities will be found for creating an interest in local history and local treasures, in the flowers, the birds, the scenery, the monuments of the neighbourhood. Bare walls will be covered with good pictures, which, perhaps, more than anything else, stimulate a healthy curiosity and enlarge a child's field of view. The school will take its true place in the common life, and the scholars will learn to be proud of their peculiar heritage, and be filled with generous desires which other forms of instruction will afterwards satisfy.

And perhaps there are some among us who

will be able to make yet ampler provision than there now is for the effectual training of Teachers. Technical, intellectual fitness, which can be tested by examination, is only one part of their qualification for their office. For the rest I can see nothing which can supply the place of the residential Colleges, which offer to students the privileges of close companionship, of healthy discipline, of social energy, of religious communion, all the powers in short of a large, varied and continuous life, through which the professional details of their preparation will be connected with wider obligations.

I have only touched upon subjects which admit of manifold development and illustration. I have barely indicated, here and there, changes which I desire; but I have said enough, I trust, to commend the broader aspects of Education to your serious and practical consideration. They open out questions more far-reaching in their consequences than the questions of present controversy: and yet there is great danger lest judgment upon them should go by default, or even that they should be unregarded.

It has been said, "Look in thy heart and write." As far as I have been able I have done so. I have looked back upon my school time

and read afresh the lessons which have lived with me through all my days. I have looked back upon the years when I endeavoured to teach, and noted again the causes of results below hope and sometimes beyond hope. In both retrospects alike, I have been assured that Education is, so far as it is true, of the whole life by the whole life. I have been assured that the highest is for all in Christ, and not for any privileged class. I have been assured, that when we narrow our aim, we wrong our Faith. In this assurance I ask you to reflect what you desire to provide for shaping the character of the generation which will follow you, what sacrifices you will gladly make to secure your object; and for your own part I ask you to offer to all whom you can reach, as opportunity is given, the best which you have, and to claim from them at the beginning of life the service in which you have found your highest joy.

IV.

SOCIAL SERVICE.

THE CHRISTIAN SOCIAL UNION.

CAMBRIDGE, Dec. 3, 1894.

THE CHRISTIAN LAW.

MANCHESTER, Nov. 25, 1895.

THE COOPERATIVE IDEAL.

SUNDERLAND, May 12, 1894.

THE CHRISTIAN SOCIAL UNION.

It is impossible for me not to express my thankfulness that I am allowed now, at the close of life, to welcome here, in Cambridge, the representatives of a great and vigorous society of the young, which embodies the desire of my undergraduate days fifty years ago, that we who believe should seriously endeavour to make our Christian Faith the direct rule of our whole life—of our social and civic and national life, no less than of our personal life—keeping our ideal steadily in view while we face the perplexing details of conduct.

No doubt, my friends, you will meet with many delays, disappointments, failures, in the pursuit of your end. Ways which in prospect seem to be full of hope, will be discredited by trial. But the confession itself, made humbly in the face of God and men, the resolute purpose,

the patient inquiry, the sustained thought, the unfailing prayer, will in due time justify themselves.

The Christian Social Union, as I understand its constitution, affirms a principle sovereign over life. It lays down lines by which we may approach and deal with social problems. It imposes on its members grave personal obligations.

It is, then, of this principle (I.), of these lines of inquiry and reflection (II.), of these personal obligations (III.), I desire to speak.

I.

The principle of our Union is held implicitly, by all believers. We "claim for the Christian law the ultimate authority to rule social practice." We cannot claim less. The Christian law, the double law of love—love to man springing out of love to GOD: love to GOD shewn through love to man,—interpreted, enforced, made possible by the Incarnation, includes in its scope every form of human activity. If it does not do so in fact, it is only because we have not yet fully mastered the meaning of the Faith, which can, indeed, only be mastered *in many parts and in many fashions* through the teaching of the Spirit as time goes forward.

This Christian law is written out in detail slowly from age to age; but the truth itself, which the manifold experience of saints and prophets prepares for application to common life, finds a perfect expression in the simplest summary of the lessons of the Creed. If we believe that the world, filled with unfathomable mysteries, was made by our Father; that all men, stricken and divided as they are by sorrows and strifes, were redeemed by our Saviour; that the people of GOD, wayward and sin-stained, are all hallowed by one Spirit,—it is clear that our view of nature, of humanity, of GOD, must differ essentially from that of others who do not share our belief. This, I say, is clear; but, as yet, we have not consistently applied the truth to action. We have not studied social and national duties in the light of the Creed. We have removed GOD from the world of sense. Our conduct in commercial and political life is not habitually an intelligent and definite answer to the question, "What ought I to do as a Christian?"

It is true that this question is sometimes treated as irrelevant. It is said that life is complex: that a great part of the fabric of civil society with its rules and customs is built out of non-Christian elements: that here the Faith has no place. I cannot admit the validity of the

conclusion. No one can value more highly than I do the inheritance which we have received from the old world. I know what we owe intellectually to Greece, even in the definitions of doctrine. I know what we owe to Roman organization, even in the structure of the Christian society. But we do not accept this manifold inheritance on the independent authority of those from whom it has come down to us. We try, or we are bound to try, every part of it by the Christian rule. We accept as Christians what we do accept, welcoming, in præ-Christian principles and institutions, not the creations of philosophers or statesmen, but the work of *the Word Who lighteth every man.* "The nations" had their share in the preparation for the Incarnation no less than "the people." The treasures of "the Gentiles" are as much the treasures of the Christ as the treasures of "Israel." Both are received and used in His Name. He hallows the eternal element in both. That, in a word, is Christian which, in any case, duly represents now the application of the teaching and the power of Christ's person and work to human circumstances. We cannot rest in anything till we come to a Divine foundation. So it was that St Paul recognized the various officers of the Roman Government as "ministers of GOD." For there is no

opposition between "the things of Cæsar" and "the things of GOD:" the latter in one sense include the former, and reveal their true character. No one who believes that *of* the Lord *and through Him and unto Him are all things*, can admit that there is a final division between the several regions of life.

The same conclusion follows directly from the fact that human life is one both personally and in its final sum. It is no doubt desirable to isolate and to analyze in detail special impulses, powers, aims, for purposes of study, with a view to the fullest self-development; but, in doing this, we deal with abstractions. In living, the elements of life cannot be separated. They act and react one upon another in indissoluble connection. The life of the man is one because the personality is one. What a Christian does he must do as a Christian. He stands before others in his whole life as the representative of his Faith.

The life of the man is one, but it is not solitary. Man is not a whole, finally and self-complete. His unity leads up to a higher unity. He is constrained to seek completeness in fellowship with his fellow-men and with GOD. He cannot reach his own perfection except through social action. The harmonious development of his

powers is relative to a social function. Wealth in every form, material, intellectual, moral, has to be administered for the common good. GOD only can say of any possession "My own." As for ourselves, it is made known to us that we are members of a Divine body, and become "one man (εἷς) in Christ Jesus"—"one man" in whom the perfection of every individual is found to be contributory to one true human life.

Looking, then, to this revelation of our destined end, this unity built up of unities, in which every variety of gift and effort finds its place, we must, as Christians, accept literally, with whatever imperfection of accomplishment, the twofold apostolic rule as the standard of our action: *Whatsoever ye do ... do all in the Name of Jesus Christ: do all to the glory of* GOD. For believers are set to fulfil a double office. They are as salt, to save the perishable things of earth from corruption: as light, to shew forth the Divine, that men *may see* their *good works, and glorify* their *Father which is in heaven.*

We are all familiar with this conception of the unity of life in the individual and in the society; but, for the most part, we hold it simply as an august idea. We do not follow it to its consequences. Our beliefs become crystallized into formulas. They cease to be living and life-

giving forces; yet it is for this end they are given, and the gift brings with it the necessity of untiring endeavour. There can be no stationariness in human circumstances; and Christianity proves its vitality by dealing with new conditions of life.

In this respect it is encouraging to notice that the main lines of human progress correspond with the fuller apprehension of the Christian conception of man and men. The Incarnation reconciles the partial truths which give power to the conflicting theories of Individualism and Socialism; and progress depends on the ever clearer and more effective recognition of personal responsibility and corporate dependence. There has been no growth, as far as we can observe, in the intellect or virtue of individuals. The masters and saints of old times are masters and saints for us still. But, as time goes on, the field on which intellect and virtue act is enlarged and made more fruitful. Wider views of our destiny and of our interdependence gain currency. The popular environment becomes more favourable to the cultivation and diffusion of generous thoughts. Then the Spirit brings to the mind of the Church, we know not how, some new truth out of the depths of the unchanging Gospel which meets and satisfies a vague desire. It is so now. The

unity of life in Christ, the solidarity of believers, their work for the world, are thoughts which I have seen rise upon us with fresh hope during my own working time. These thoughts, as I believe, answer to the trials of the coming age, and they are adequate to vanquish them. They reveal to us, as we regard them in their manifold applications, the full grandeur of our position and of our calling in a world disordered by sin. When, therefore, we consider the inheritance on which we have entered, we shall ask with anxious and grateful hearts what we are preparing for those who will come after us, children ourselves of the past, fathers of the future. Touched by a new sense of social obligation, we shall recognize that it is for us to bring the latest teachings of our Faith to bear with sobering, chastening, sustaining force on the thoughts and aspirations of our fellow-men: to give calm consistency to feelings which are often impatient and undefined: to concentrate and transmit the spiritual impulse which we have ourselves felt; for humanity can be enriched, not only by the accumulations of knowledge, which have been handed down from generation to generation, but also by the spiritual energy which is conveyed from soul to soul. We shall recognize that it is for us to shew that, as a body, we must suffer and rejoice together, and

that if wrong be done, he who does it is a greater loser than he who bears it. We shall recognize that it is for us to accept no rest till all men become workers together for one end, with opportunities corresponding to their powers, and till all enjoy according to their capacity the whole life which they help to support.

II.

How, then, shall we fulfil this overwhelming charge? How shall we bring our Gospel to bear on the evils of the time? Is fulfilment possible? The past history of the Church will save us from some misapprehensions and disappointments, while we maintain an answer of unwavering hope.

Looking back we see, however imperfectly, that GOD has revealed Himself through the Holy Spirit sent in Christ's Name, who takes of that which is Christ's and declares it unto us, and carried forward one growing purpose. We see, also, that He has often brought about results different from those which His instruments designed. We see that the present is the preparation which His Spirit makes for the future. Nothing leads us to think that we may look for rapid changes, still less for painless victories. Nothing indicates that the Lord proposed to take sorrow

out of life: He came not to make life easier but to make it nobler.

Even if man by his self-will had not hindered the normal fulfilment of the design of GOD, it is evident that society could only have advanced little by little towards its goal. It could not, as we regard it, have been created complete or made complete all at once. As it is, progress has been achieved through wars, revolutions, conflicts. Every nation is founded on the ruins of earlier civilizations. No organization of society is permanent. Provision must be made for change without intermission. But not to enter on the perplexed questions suggested by these irregular movements, we turn to the problems of industrial life with which we are more directly concerned. Here it is said that we are on surer ground, that the "economic laws" to which they are subject are "founded on the characteristic attributes of human nature." The statement leaves much to be desired in precision, but looking only at its general scope it is obvious that it would be more correct to say that economic laws are generalizations from the observation of the conduct of average men at particular times and places under a particular aspect. Even if they answer to human nature as it is in the full sense of the phrase, we cannot forget the call which heralded

the Gospel, μετανοεῖτε—a call which required of the hearers, not only repentance for the past, but a complete change of mind, so that they should place GOD, and not man, at the centre of their moral system. As believers in the Risen Christ, we believe in a new birth.

But, as a matter of fact, the end and the motive which are presupposed in present economic theory have not been universally recognized. Material wealth has not always been treated as the supreme object of human endeavour. It was not so regarded in Greece or Rome when they were greatest, nor in the Middle Ages. Self-interest, as distinguished from social service, has not always been the master-motive of men. If we carry our thoughts back to the ancient world, we shall see that the abolition of slavery once appeared to be as incompatible with the productiveness of industry as the abolition or definite restriction of competition appears to be now in common opinion.

In any case, such "laws" declare what actually is, and not what ought to be: they convey limited information, and not either moral judgments or commands. We must, therefore, take account of them, but not necessarily accept them as determining our action. They shew what we shall gain or suffer under certain conditions, but the

hope of gain and the fear of suffering are not the only forces which influence our conduct. It may easily happen, as in the United States, that other than economic (*i.e.* chrematistic) considerations will determine the policy of a nation.

Yet more, in considering the problems of industry, we have to take account of the distribution of wealth no less than of the production of wealth. Methods of action which are most effective for production may be unfavourable to equitable distribution. At the same time, methods which provide for more equitable distribution may so limit production that employer and employed will alike suffer. There will be need, therefore, from time to time, of a careful adjustment of forces which tend in different directions, in order to obtain a result which shall be adequately remunerative to capital and just to labour in every form.

The questions which are thus opened admit of various answers under different circumstances. There is, then, nothing inconsistent with what we know of the motives by which men are swayed, and of industrial history, in endeavouring to improve the conditions of labour through the influence of public opinion which may finally be embodied in law. For we cannot rightly limit the function of the State to the administration of

retributive justice, or to the repression of crime, or to the furtherance of the material prosperity of a people. It must deal in some way with the circumstances of social life, with pauperism, with the unemployed, with intemperance, with impurity, with gambling, with marriage, with parental and filial responsibilities. The Christian, therefore, as Christian, cannot but have something to say on these topics. The State embodies in the temporal order the principles which belong to the spiritual order so far as they have been recognized in common life. Organization, as we fully admit, cannot of itself make good men, but it can lessen temptations and enforce considerateness, and direct the labours of the good into right channels. The Christian, therefore, I repeat, as Christian, will take his full part in preparing for the amelioration of the conditions of men no less than for their conversion. He will in due measure strive to follow, under the limitations of his own labour, the whole example of his Lord, who removed outward distresses and satisfied outward wants, even as He brought spiritual strength and rest to the weak and weary. Moreover, this effort, based upon resolute thought, belongs to the completeness of the religious life of the Christian. For the discipline of his whole nature he must claim his proper part in affairs. Such

action is necessary alike for the well-being of the nation and of the citizen. The Greek Empire perished because the faith of the people found no exercise in the service of the State.

We shall, then, mindful of the Christian ideal, strive, on the one hand, without impatience and without intermission, to secure the richest variety of service among citizens for the good of the commonwealth; and we shall strive, on the other hand, to make the conditions of labour for the humblest worker such that he may find in it the opportunity of a true human life. To take part in class movements on class grounds will be impossible for those who believe that the highest welfare of the body is the highest welfare of all the members. To sacrifice the future to the present will be impossible for those who feel that we are sharers in one life which reaches through time and beyond it.

In the prospect of such obligations it is clear how wide, how penetrating, how sympathetic must be the inquiries through which our judgment will be formed. Our own experience must convince us that great errors and great evils come from want of consideration—"the only eye of the soul," as Law said,—and from want of social imagination. We habitually interpret circumstances by the effect which they would have upon ourselves; we

confuse material poverty with the conditions under which some poor live; we transfer without reflection to modern life rules which expressed in a different state of things the principles that we still hold. Almsgiving in apostolic times, and interest in the Middle Ages, are essentially different in character from what we call by the same names. We forget that right action is for the most part determined by a proportion between eternal principles and the changing conditions of a complex life. We cannot appeal to the past to relieve us from the responsibility of unwearied study of the moral history, and of the present state, and of the possibilities of ourselves and of our fellow-men. Material advantages, apart from the corresponding intellectual and moral qualifications, are no blessings. They cannot be kept or won, unless men are themselves to match. That which is best at any particular time, is not that which is ideally best, but that which tends on the whole to advance the general movement towards the ideal.

This being so, it follows that no one student, no one line of study, no one school of thought, no one type of character can secure that mastery of the facts which we require in order to take the next step in social reform rightly. We require the help of all who recognize that our Christian

Faith must rule our whole life. Such a combination of thinkers and workers, wide as our Church, will give practical definiteness to our ideal and solidity to our judgment. But for the present, at least, our corporate work is not action, but preparation for action. I have indeed—probably we all have—plans for action in which I place confident trust, but it is, I know, far more important to confess our great principle, and to gain for it a wide and intelligent welcome, than to press forward special reforms which a majority may favour.

It is, indeed, unnecessary to dwell on the perils of hasty legislation. To expect stable progress from legislation alone, is like expecting human perfection from the conquests of science. Legislation is often a mere appeal to force under the influence of some season of excitement. So far as it is effective without the intelligent support of public opinion, it impairs, if it does not destroy, the moral value of the action which it controls. So far as it is ineffective, it injures the general respect for law. Legislation is the last and not the first thing in social reform. Its proper function is to register each successive advance in the popular conception of the just conditions of life. It is with this conception we have first to deal. We need, in fact, far more to

reform the unwritten laws of social intercourse than to alter the statute book. Let a well-considered judgment first be formed and find acceptance, and it will soon receive adequate and authoritative expression. The lessons taught by spontaneous generosity will be embodied in law. The law will then serve for the development of freedom; and "I must," will suggest the further question "What ought I to do?"

Conscious, therefore, of the infinite power of the message which is committed to us, and of the vast scale of the Divine work, we shall take careful account of our contemporaries and of "the greater number" who will come after us. We shall scrupulously avoid every action or type of action which would impair the vigour of individuality or imperil the character of our children. We shall accept no swift success, gained by the least distrust of the wisdom, or of the laws, or of the sovereignty of GOD. The lessons of the Temptation will be present before us. We shall remember how, after the Resurrection—after the Passion—the Lord claimed as His own more than Satan offered: *All authority,* He said, *hath been given to Me in heaven and on earth.* It follows that the type of our common action will be that of the Early Church, spontaneous, from within, vital. The work of the Christian reformer is

that of the sower, and not that of the conqueror. This was, and it is still, a main part of the mystery of the parable. The secret of Christ's victory is the secret of the victory of His disciples. The redemption of Society is through sacrifice. We might have supposed that it would have been otherwise, and that it would not have been necessary still to enter into the kingdom of heaven through many tribulations. But there has not been, nor can there be, any withdrawal of the command by which we are charged to take up our cross. The Incarnation reveals the ideal of creation. The Passion reveals the way by which the ideal must be attained.

We start from self-sacrifice, and we claim it. Perhaps, hitherto, we have not recognized, as we must do, the necessity and the power of the appeal. Reforms which are effective must develop and strengthen character; and the spirit of self-sacrifice can be quickened and spread. In this lies the characteristic energy of the Christian Faith; for all experience shews that the Christian Faith is able to strengthen indefinitely the forces which tend to modify selfish and material motives. No doubt such methods of action as I have indicated seem, to our hasty zeal, to be slow in their operation; but they will enable us to win our souls in patience, and to convince the world.

III.

At the same time, we have each our own work. As a Society, we shall unite in the clear and unwavering affirmation of our principle and of our end, in the diligent prosecution of many-sided study, and in the watchful formation of opinion. Meanwhile, for ourselves personally the way of action can be made plain. Our influence lies in the giving of our life. But we can give ourselves only as (in one sense) we are our own and as we are. We must ascertain our highest duty by resolute questioning, and then face it. If, as I have maintained, no devotion to the highest private interests can absolve us from public service, it is no less true that no devotion to public service can absolve us from the obligation of private discipline. The single will touched by the Spirit of GOD is the only moral force. For those who have the charge or the opportunity of teaching, the acceptance of formal rules and a conventional standard can bring no rest. The power of teaching comes only through continuous learning, and there is incalculable peril in seeming to acquiesce in customs which we do not approve. All that depends on individual choice—our recreations, our expenditure—can be brought to one test,

which we are generally able to apply: Does this or that help *me* to do my work more effectively? To us most literally, even if the confession overwhelms us with shame, *whatsoever is not of faith is sin.*

And here the clergy have a special part and a special advantage. All their social, public work—and for them, as for others, some share in public work is an essential part in their Christian life—will be done in the light of their ordination vows. This being so, they are guided and sustained by the unique charge which is laid upon them to concentrate their studies on Holy Scripture. For the charge carries with it the obligation of paying devout attention to the facts of human experience. In one dominant aspect, Scripture is the manifold record of the Divine education of the world. The most careful investigation of the circumstances of life helps to the understanding of the Bible, and the most careful investigation of the Bible helps to the understanding of the mysteries of life. The Old Testament invests social, economic, political problems with a sacred dignity. The voices of lawgiver and prophet guide us to their eternal lessons. At the same time, the New Testament keeps ever before men the terrible realities of sin, the power of the Redemption as a spiritual

force, and the supreme fact of the presence among us of a living, speaking, ruling GOD. Those, then, who have this 'Divine library' as the source and rule of their teaching will be enabled—nay, they will be constrained—to place the questions, which are too often made battle-cries of conflicting parties, in the serener light of their human, their Divine, significance. They will point to the infinite element which is included in common things, and shew that hope lies in the conquest of sin and not in the removal of some of its consequences. They will seek to understand through pastoral intercourse the sorrows and the aspirations of thoughtful artisans, the anxieties and trials of men of affairs, and gain even for novel and unpopular theories a patient hearing from those who instinctively condemn them; for it is the disregard of another's thoughts, and not the rejection of them, which embitters. They will neglect no opportunity of bringing together representatives of different classes with a view to strengthening the sense of fellowship by mutual understanding. They will enforce the weight of personal responsibility—the responsibility of employer and employed, of buyer and seller, of landlord and tenant; and the reality of our social connexion as partners in one Redemption, brethren and sisters in one Lord.

They will trace out the many offices of the one life in which we all share, and so in their measure keep effort at its highest level, and give to routine labour its proper dignity. They will shew that every connexion of man and man involves a form of human fellowship, and cherish and develop and deepen the sacred relations of the family in which all the relations of social life find their root. They will present untiringly to men a perfect ideal and an effective motive—a motive able to overcome the spiritual indifference which paralyses the highest powers of the nation, and to kindle a passion for things noble and just and gracious. They will, in a word, maintain naturally in the fulfilment of their office the religious basis of all life, and lay upon the consciences of their hearers to determine the application of the Faith to the circumstances of their own daily work.

The consummation for which we thus look and work and pray, when every nation shall reach its own perfection through the perfection of every part, and the nations shall bring together the tribute of their glory into the sanctuary of GOD, may seem to be far off. Yet it is strength and peace to fix our eyes upon it as it has been made known to us. There is the permanence of essential vitality in great ideas and great ideals.

The Christian Faith, if we dare to regard its largest range, gathers into one sovereign and eternal fact the greatest thoughts which men can conceive of their duty and of their destiny, reconciling the saddest results of human sin with the assurance of Divine victory.

The Christian Faith—it is to this, to this only, I have ventured to appeal without reserve in all that I have said. I cannot find any other sufficient stay for the infinite hope for which we were born. And it is, I believe, of paramount importance at the present time that those who believe in Christ as a personal and present Lord should also confess Him when in their hearts they recognize His Presence. Such confession is the very life of our Union. We hold that the most perplexing riddles of the world, the last sorrows of earth, find their solution in the Gospel of Christ Incarnate, Crucified, Ascended, through the Spirit sent in His Name. We must not for one moment allow our position to be in doubt. We have nothing of our own to offer; we desire to let the glory of GOD be seen. We do not make Christ King; He is King—King and Priest: we simply declare His work, and claim for Him His Sovereignty.

THE CHRISTIAN LAW.

THE fundamental principle of the Christian Social Union is "to claim for the Christian Law the ultimate authority to rule social practice." But what is "the Christian Law"? We are often reminded that Christ left no code of commandments. It is in Him—in His Person and His work—the Law lies. He has given indeed for our instruction some applications of the negative precepts of the Decalogue to the New Order. He has added some illustrations of positive duties, almsgiving, prayer, fasting. He has set up an ideal and a motive for life; and, at the same time, He has endowed His Church with spiritual power, and has promised that the Paraclete, sent in His Name, shall guide it into all the Truth.

The Christian Law, then, is the embodiment of the Truth for action in forms answering to the conditions of society from age to age. The embodiment takes place slowly, and it can never be

complete. It is impossible for us to rest indolently in the conclusions of the past. In each generation the obligation is laid on Christians to bring new problems of conduct and duty into the Divine light, and to find their solution under the teaching of the Spirit.

The unceasing effort to fulfil the obligation establishes the highest prerogative of man, and manifests the life of the Church. From this effort there can be no release; and the effort itself becomes more difficult as human relations grow fuller, wider, more complex.

But none the less, as we look back, we can trace progress towards the Christian ideal. The history of the Church is a series of ethical victories, but the latest is not final. It is true that the earliest types of saintly character are not surpassed, but the type is more widely spread, and guarded by more complete intelligence. At the same time each advance reveals in men new capacities and new powers. Personal, social, political activity all belong essentially to man as man, to Christians as Christians, though the spheres in which they are severally exercised are opened successively during the growth of humanity—"the man who lives and learns for ever"—and the believer in due course meets in each the Incarnate Word; and, as he looks to Him, finds guidance by

the application of the same unchanging facts to his proper work. If sin had not entered into the world, man's movement towards his goal would have come, as we conceive it, through a gradual and harmonious interpretation of nature and life. As it is, his progress is through conflict and conquest, not without checks and reverses.

In this conflict we have our part. What the part is will appear from a review of our position in the light of the Christian Faith, even as our fathers found theirs. For as time goes on, man's conception of the Faith is deepened, and his knowledge of the limitations and issues of human action is enlarged. Thus the old questions are proposed afresh to each generation: Is the present order according to the mind of Christ? If not, and as far as it is not, are we preparing to remedy the evils which distress us? We alone can answer the questions for ourselves; and as we reflect upon them we shall find that our intellectual interest in the Gospel and its moral influence are quickened together. "In all real and permanent religious reformations," it has been said most truly, "there has been a positive advance in morality[1]." It cannot be otherwise. Christ, who

[1] R. W. Dale, *The Evangelical Revival*, p. 81. Dr Dale has developed in this book with great power many thoughts which I have only indicated.

is Lord of Truth, is also Lord of Life. He claims authority over our conduct no less than over our belief. Christian doctrine and Christian morality alike belong to the supernatural order. The true expression of the one and of the other can only be gained by study and faith. The desire to do right does not bring the sense of what is right. "Things which are impossible with men are possible with GOD." The words of prophets and apostles, the words of Christ Himself, cannot be vain words. If the Lord bids us "be perfect as our heavenly Father is perfect," it is well for us to remember that He gives the overwhelming command in the form of a promise. In faith, then, we are bound to study unwearicdly "how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time." It is through such patient study only that we can gain a right perception of the Christian Law for ourselves. And if we find that we are driven to and fro by the current of events, it is a warning that we must ask yet again whether we have indeed faced the problems which our circumstances create—the problems, that is, which are offered for our solution.

At no time has the inquiry been more necessary than now. I have myself lived through a silent revolution, which is irrevocable because it

has not been wrought by force. The "great industry," free and universal education, the wide diffusion of political power, have made a new England. And the contrast between the England into which I was born and the England in which my work is closing constrains me to inquire, not without sadness, whether we Christians have considered the new duties which spring out of the new order: whether we have heard the clear voice of the Christian Law.

Let me endeavour to illustrate my meaning by indicating some of the problems which each of these great changes has raised, problems for which the Christian Law must find the ultimate solution.

1. Have we, then, studied with deliberate and farseeing care the opportunities and dangers of the new forms of manufacture, commerce, trade? The "great industry" has destroyed the old relations of employers and employed: it has altered the relations of both to the consumer: it has intensified competition. We cannot, it is true, restore the personal connexions which gave human interests to business in the old order; but can no moral use be made of the great and stable organizations of capital and labour? Surely these offer scope for the effective representation of both on voluntary councils, in which the conditions of

employment may be discussed with due regard to the present and to the future, to home and foreign production and demand, and that with a full knowledge of the difficulties and needs felt on both sides.

I do not presume to say how the antagonism of classes can be finally removed, but I do say that one thing has never disappointed my hope. I have never been allowed to see men brought together in equal social intercourse who have supposed themselves to be irreconcilably separated by interests and feelings, without noticing at least the beginnings of the victory of larger human sympathies over the narrownesses of class. And this experience is not without importance at a time when the wage-earning masses are beginning to range themselves against the owners of land and of the means of production. For those to whom the stewardship of these great possessions is committed have still a natural opportunity of shewing how their endowments enable them to serve best the common good. I cannot think that the phrase "industrial war" describes the position in which men ought to stand to one another who are engaged in a common service to their kind. We only need to look forward a little to see what unrestrained competition must mean in the end. Regarding

the question from the other side, do we purchasers reflect what cheapness means: what fashion means? Do we reckon in the cost of our necessaries or our luxuries the weary hours of exhausting labour, the uncertainty and irregularity of employment, caused by our caprice, the alternations of excessive strain and enforced idleness, the wanton destruction of many of the most beautiful creatures of GOD?

Such questions extend over a large part of our life. They ought to be answered with adequate knowledge. As Christians we are called to exercise a benevolent kingship over nature, and to fulfil the claims of fellowship towards men. Must we go to Uganda to learn that all labour demands from us the response of gratitude[1]?

2. Again: have we studied in the light of the Christian Law the responsibilities which are thrown upon us by the spread of education with increased facilities for movement, intercourse, criticism? Under such circumstances the instinct of imitation gives to example an exceptional power, and we can understand how times of reform are times also of discontent. Fresh wants

[1] Bishop Tucker told me that it is the custom there for one who passes another, mending the road or working in a field, to salute him with words which we may well lay to heart, "Many thanks; well done."

are felt by the poorer which are not easily satisfied. Are those of us to whom larger means have been given, careful to use them so as to create no offences or temptations for others? Are our entertainments, for example, such as are fitted to give guidance to those in whom the desire for social pleasures has been quickened? The old feasts were sacrifices. For Christians all meals have something of a sacramental character. In the earliest Christian pictures it is sometimes hard to distinguish the social meal from a Eucharist.

Or, looking at our obligations in another light, how far do we make occasions for emphasizing the human as distinguished from the commercial value of education, training powers of observation and imagination and opening the many sources

"Of joy in widest commonalty spread"?

How far do we seek to prepare those who will come after us for reasonable delight in nature and art as revelations of spiritual truth? For if these great and universal teachers are to give their message, the student must "grow to match" them. How far do we, both in act and word, seek to temper the passion for excitement, out of which spring some of our great social sins, and commend the quiet joys of the country which, if duly felt,

may win back to their old homes men who have been carried away by the stir and turmoil of towns?

3. Yet once more: the extension of political power to the masses of our countrymen, forces us to weigh heedfully our share in national and imperial affairs. We can now hardly fail to inquire what obligations are laid upon us by the habitual prayer "that it may please GOD to give to all nations, unity, peace, and concord." Christianity is not allied to any form of government, but, none the less, Christians, as citizens, are bound to secure, if they may, that form which, as they believe, will best enable their country to fulfil its service to the race. For India and our Colonies must keep ever before us the conception of humanity, made up of many peoples, each charged with special gifts for the good of the whole, many peoples which the sense of one manifold service to GOD is alone able to unite.

And in this connexion some of us must have noticed with thankfulness that a statesman, cold and reserved for the most part, has, within the last few days, expressed the hope that—

"the limited co-operation of the great Powers—a co-operation inspired by the dangers and exigencies of our time—may bring a solution of some of the most formidable problems that oppress us, and, above all, in due time

enable us to put a stop to that condition of armed peace which presses now on the industries of the world."

Enough has been said to shew, if only in a bare and partial enumeration, that the last sixty years have brought before us grave and perplexing problems which call for anxious study in the light of the Christian Law. It is evident that they concern not a class only, but the whole nation—the whole life of the nation. They concern us above all men. "All things," St Paul says, "are your's, and ye are Christ's" (1 Cor. iii. 23). So it is that, in a time full of pathetic doubts and questionings, it is our duty to appeal to the transcendent truths of our Faith; and for this reason the Christian Social Union presses the problems on the thought of Christians as Christians, and claims their co-operation in meeting them according to the dictates of the Christian Law.

The Union is a Social Union: it aims, that is, at dealing with the social side of the Christian life. Modern thought has gone beyond, without forgetting, the individualistic lessons of the last three centuries. But hitherto we have not realized the lessons which flow from the newly-awakened sense of our fellowship as Christians and as men. A recognized social ideal is one of our sorest needs. Our ordinary conduct at present

wants decision and unity. To assist, however humbly, in shaping this ideal, in giving reality to the Christian Law, is the aim of the Christian Social Union. We have the elements of our work made ready for us. The Evangelical revival taught effectually personal responsibility for work. The Oxford revival taught, in part at least, the truth of our corporate unity. It remains to bring the two facts together, so as to make work co-operation, and to give definiteness to a type of life characteristic of our time and yet above time.

The Union affirms a principle, enforces an obligation, confesses a Divine Presence. It has no programme of immediate reforms. Members reserve their freedom of opinion, and use it; but it would be disastrous if the Union itself were to be identified with a party or with a class. The ideal, which we dimly see; involves the highest good of all; and with a view to its attainment we ask the counsel of all, of clergy and laity, of wage-earners and capitalists, that through their manifold experience the claims of righteousness may be defined more exactly and its sovereignty enforced.

In the pursuit of this great end we need the strength of fellowship. We were not made members of the Church to live alone: "In Christ we are one man." And at the present time it is

urgently required that Christians should in some way openly acknowledge their peculiar responsibility. In the first age the Church stood out clearly before the world. Its light was unmistakable. It witnessed to the truth by its very existence. There was no need for individual testimony. But the case is not so now. The Church and the world are externally confused, though they are essentially separated by an impassable gulf. For the motives, the aims, the powers of the one lie in the eternal and unseen order, of the other in the seen and the transitory. It follows that we are called to affirm the difference, and to justify our faith by its works; while the warning rings in our ears, "What do ye more than others?" If we obey the call, GOD will fulfil His purpose through us. The motive to which we appeal, the aim towards which we strain, the power in which we trust, are all spiritual. But, at the same time, we labour under the conditions of earth which the Incarnation has revealed in their true nature.

While, therefore, we do not believe that the happiest physical environment can regenerate men, we do believe that physical misery tends to imbrute them, and that, even if they escape the degradation, it is contrary to the will of GOD. The neglect of Lazarus by his rich neighbour was

not less condemned because Lazarus was carried by angels into Abraham's bosom.

We believe also that certain physical conditions are favourable to a generous character, and that the well-being of the nation is measured by the character of its citizens and not by the accumulation of material wealth. Moreover, in regard to wealth itself, we believe that the problems of distribution—however difficult they may be—are of no less national importance than the problems of production.

We do not, as I have said, trust to material improvements for the fulfilment of the Christian Law, though the Christian Law may require them; and we do not trust to legislation. We are content to leave the decision of personal duty in detail with those who, looking to the eternal in the Person of Christ, find no rest till "they are persuaded in their own mind" with full assurance. There was no social polemic in the apostolic age, but we cannot believe that Onesimus continued to be a slave.

Yet none the less we recognize that legislation has its place in the moral progress of nations. It records and gives distinctness to the judgments of the popular conscience. It serves as a schoolmaster for the immature and the undisciplined. Just laws are an elementary lesson in righteous-

ness. They cannot create love, but they can support the weak, defend the helpless, repress wrong, remove stumbling-blocks, lessen temptations. Civil laws are set primarily for the lawless and the evil-doer. They furnish no standard of duty. Immeasurably beyond them is the unwritten law, shaped silently and unceasingly through the life of the Church, to which the Christian renders a glad obedience, answering with his spirit to the Spirit of GOD.

The sanction of this Law is not fear of punishment, but that self-surrender to an ever-present Lord, of those who are His slaves at once and His friends, which is perfect freedom. This Law animates the heart of him who receives it with the invigorating truth that character is formed rather by what we do than by what we refrain from doing. It requires that every personal gift and possession should minister to the common welfare, not in the way of ransom, or as a forced loan, but as an offering of love. It reaches to the springs of action, and gives to the most mechanical toil the dignity of a Divine service. It makes the strong arm co-operate in one work with the warm heart and the creative brain. It constrains the poet and the artist to concentrate their magnificent powers on things lovely and of good report, to introduce us to characters whom to know is a

purifying discipline, and to fill the souls of common men with visions of hidden beauty and memories of heroic deeds. It enables us to lift up our eyes to a pattern of human society which we have not yet dared to contemplate, a pattern which answers to the constitution of man as he was made in the Divine image to gain the Divine likeness. It forbids us to seek repose till, as far as lies in us, all labour is seen to be not a provision for living, but a true human life; all education a preparation for the vision of GOD here and hereafter; all political enterprise a conscious hastening of the time when the many nations shall walk in the light of the holy city, and the kings of the earth bring their glory into it.

This is the Christian Law, unfailing, unlimited, answering to each question of the enlightened conscience with a sure voice, the inspiration and not the check of our vital energies, the Law which we claim to be the ultimate authority to rule social practice, the Law which it is the privilege of each one of us, relying on the Spirit of a speaking Lord, whose we are only and wholly, to bring to richer fulness through our own experience, and to commend to the world by the teaching of our own life.

As we welcome the privilege and use it in the sight of men frankly, simply, faithfully, claiming

their help as sharers with us in our birthright, we shall in due measure, in spite of innumerable weaknesses and failures, convert the necessity of change under which we live into the realization of a Divine growth, and hasten the Kingdom of GOD.

THE CO-OPERATIVE IDEAL.

GREAT ideas are of necessity slowly defined and slowly embodied, and, for the most part, through partial errors and failures. It has been so with the idea of Co-operation. When we consider the scope and the power of this idea, which is a master principle of life, it cannot appear strange to us that it has been found to be larger and more difficult of realization than it was supposed to be at first, and that successive embodiments have fallen very far short of the true conception, and in some degree missed it altogether. Co-operation, in its simplest sense, expresses the right organization of labour. Labour is the condition of healthy life, and labour ought never to be vain or conflicting. But co-operation is more than this. Co-operation defines the right relation, not only of the members of a society one to another, but of men as men bound together in

the fellowship of one nature, one life, one destiny. Co-operation is the harmonious action of men and classes and nations, bringing together the ripe results of their powers, their endowments, their opportunities for the good of the race, as fellow-workers for the establishment of a Divine unity, the crown of common service, and the reward of individual labour.

It may be said that the end of co-operation to which I have pointed is unattainable. At any rate, I do not think that it will be said that it is undesirable. And if we agree as to the ideal towards which human endeavour ought to be directed, we shall have a test of progress.

Such a test is not superfluous. Few words are used more confidently or exultingly, at the present day, than "progress;" but I cannot remember ever to have met with a clear definition of it. It does not follow that, if we are moving quickly, we are moving towards our desired goal. Change is not necessarily improvement. The accumulation of the instruments and means of living may destroy life: at the most they supply facilities for action; they include no assurance or promise of action which we should deliberately approve.

I admit that we are commonly satisfied with a narrower view of co-operation. I admit that,

as yet, we have hardly approached the question of co-operation under its loftiest form in regard to the special fitnesses of the several nations for the fulfilment of special services to the race. But none the less I lay stress on the widest application of the principle. The whole influences the least part. The least part gains its proper dignity from the whole. If we are to estimate rightly the value of a single step, we must know and remember our end.

There are, indeed, two opposite lines of movement in social change which find advocates among us, the one towards uniformity of conditions, the other towards the development of personal differences; two opposite motives on which reformers rely, the immediate interest of the individual and the final good of the society; two opposite standards of success, material prosperity and nobility of character. We must, then, make our choice between these rival views of the aims and methods of life, before we can speak rightly of progress. Progress in regard to one is retrogression in regard to the other. Nor will the choice be difficult if we look away from the perplexing tumults of the day to the majestic record of nature and history. In the annals of life, as we can read them, there is a steady increase in the distinctness of parts and in the

complexity of the whole: in the development of man there is a continual triumph of social interests over personal interests, as far as they fall within the range of our observation: in the final judgment of the world character is set before wealth as the most precious treasure of humanity.

As labourers together, therefore, for progress we shall guard ourselves from sacrificing the whole to the part, or the future to the present, or the spiritual to the material. We shall strive to secure that each man, each class, each nation shall be enabled to bring to mankind that which is its proper service, without jealousy and without reserve; that the power of a wider vision and a larger sympathy shall control and discipline the impulses to selfish aggrandisement; that the loftiest thoughts shall find a natural home in every family.

For us, human progress, in a word, will be the advance "in many parts and in many fashions" towards the realization of that corporate life to the fulness of which every man brings his peculiar offering, and in which each man shares according to his capacity, all bringing alike and sharing, without waste and without self-assertions. And for this progress we shall gladly spend and be spent.

Such a conception of the end of life, which

illuminates the study of personal, and national, and human development, however far it may seem to be removed from our present circumstances, has a definite bearing on the problems which meet us from day to day, on the problem of co-operative production which is before us now. If we accept it, it will guide us in choosing our line of action, and bring something of the enthusiasm of a great cause even into small efforts. Clearly recognizing our end, we shall welcome all forms of association which tend in any degree to bring us nearer to it.

Thus, in seeking for improvements in the conditions of industry and commerce, we shall not think simply of higher wages, or of cheaper production, or of the advancement of one class, but rather of reconciling interests which appear to be conflicting, of developing trustful fellowship between those who have to fulfil different functions, of making labour itself, in all its different forms, a true human life and not a provision for living. To this end, keeping our ideal full in view, we shall consider from time to time what element in the ideal may be realized, what is the next step towards the goal which can be securely taken.

In this light, co-operative production in a wide sense—the co-partnership of all fellow-workers, of

undertakers, that is to say, artificers, merchants, distributors—is seen to be a clear and possible advance towards industrial concord. It marks a stage in national growth. It has a moral value which is even greater than its economic value. It is a combination of all, through all, for all. In scope it goes beyond the limits to which it has hitherto been confined: beyond the range of the Rochdale programme, while it follows out the same lines: beyond the two alternatives of Mr. Mill, who thought that the industry of the future would be organized, either in associations of labourers with capitalists, or in associations of labourers among themselves. It takes account of "engineering" in business, which is the function of genius, no less than of routine. Ideally, co-operative production includes in one fellowship all who are engaged in any work, however different in function, and gives to all a proportionate share in the profits of the business, and in the control of the administration.

Such an ideal, even if we can only approach it at present tentatively and from afar, and I fully allow that we can do more, demands serious consideration. It answers to the present stage of our social evolution. It offers a solution of some urgent problems. It has already proved its value. It is in an especial sense an appeal to England.

Let me say a few words on each of these four points; and if I touch on great subjects most briefly and imperfectly, believe at least that I speak with a conviction which has never wavered during the five and twenty years through which I have studied them with the keenest interest.

1. The time, I say, is opportune for the establishment of co-operative production. The individual, after a struggle of four centuries, has gained, in England at least, his complete enfranchisement. But the development of personal liberty has placed in the strongest light the necessity for association. Men cannot stand alone: we gain freedom that we may advance to union. So the age is characterised by a variety of partial combinations, some of them illegal till seventy years ago, by friendly societies, trade-unions, federations of workmen and of capitalists. Hitherto the combinations have been mainly directed to special objects or to the interests of separate classes, but none the less they have given distinctness and dignity to the different forces which combine to produce social and commercial results. We have learnt to feel with practical effect the reality of human dependence and solidarity. The extension of political power and education throughout the people has

brought on the one side a deeper sense of responsibility, and on the other side a stronger desire for justice. The genial condescension of the patriarchal system fails to satisfy the spirit of the time, which is still less inclined to respect the good old rule,—

> the simple plan,
> That they should take who have the power,
> And they should keep who can.

At the same time, the Great Industry and the continuous improvement of machinery have limited the direct expression of individuality in craftsmen and artist. Capitalists, as has been pointed out often, have inherited a large share of feudal power without feudal obligations. We need therefore—this is the general conclusion to which all these facts lead—some industrial organization corresponding to the old military organization, an organization of service in place of an organization of force, which shall at once guard great powers, possessions, traditions, as a common inheritance, and supply noble interests and the opportunity of generous activity to every workman. Privilege, if rightly interpreted, is a call to special devotion. Fellowship in labour is the condition of happy and lasting peace.

We want, I say, an organization of industry which shall stir enthusiasm like the military

organization of the Middle Age. Nor should this appear to be an impracticable desire. There is nothing in the character and conduct of war which gives to the soldier a monopoly of lofty devotion. Peace offers fields to be won by equal sacrifices. It is surely no less honourable, and it is certainly no less difficult, to discipline the forces of a people in effective production, than to direct them in efforts of desolating violence. Manufactures, commerce, trade, agriculture, if once the thought of personal gain is subordinated to the thought of public service, offer scope for the most chivalrous and enterprising and courageous. It can only be through some misapprehension that it seems to be a nobler duty to lead a regiment to the battle-field than to inspire the workers in a factory with the enthusiasm of labour. The time will come before long, as I trust, when leaders of men shall plant colonies and dress and keep strange wildernesses, and win for themselves the honours of founders; when not a few merchants and dealers will take up the challenge which has been offered to them, and say what they are ready to die for.

Then the arts of peace will be seen in their true grandeur; then, purified from all that is selfish and sordid, they will attract the noblest servants of the commonwealth; then citizens and,

in due time, nations will be labourers together in a kingdom of GOD.

Such thoughts are in the air, and, when we look on the ideal which gives them shape, I think that we feel that it answers to desires within us. The glory of the whole is seen in our estimate of each smallest part; our estimate of each smallest part contributes to our vision of the glory of the whole. It is no descent, then, if we pass from the ideal to the humble preparations for it which we welcome to-day. For even on the narrowest scale, industrial co-partnership is a step, an irretraceable step, towards the end for which we are bound.

2. This will appear, if we consider a little more closely what industrial co-partnership—productive co-operation as I have defined it—includes. We are all agreed that the greatest obstacle to social concord is want of confidence between man and man, and between class and class. If once we can be satisfied that all work for each, and that each works for all, then there will be among us "righteousness, peace, joy," the signs of that kingdom for the advent of which we pray. Confidence springs from knowledge. At present it is difficult to say whether the employed is more ignorant of the difficulties, the troubles, the anxieties of the employer, or the employer of the trials and the temptations and the vital

conditions of the employed. How many shareholders in a colliery, for example, visit the homes of the pitmen? How many pitmen understand the weary, sleepless nights which follow baffled calculations? But co-partnership in work, bringing natural opportunities for confidential intercourse, must become to employer and employed alike a revelation of life. On the one side, an insight into the actual conditions of commerce, into the disturbing forces of competition and circumstance, is an education, fruitful perhaps in problems which await solution. On the other side, a sympathetic understanding of the wants, the aspirations, the hopes of those who are feeling their way to the true claims and obligations of labour is—I speak of that which I know—a spring of deep encouragement. If it is ennobling to the employed to feel that they have a share, real if small, in a great business: it is no less ennobling to the employer to feel that those who work *with*, and not only *for*, him can enter into his cares. On both sides, frank, sympathetic interchange of thought must produce a sense of fellowship, of unity, growing out of mutual dependence and strengthened by pride in the results of common work.

No doubt, even in this co-partnership, occasions for difference are still left. If, for example, it is agreed that any profits which remain after the

normal payment of labour and capital are to be divided among the workers, the proportion in which they are to be divided between workers of different classes has to be decided. But the just decision will be easier if it is sought in friendly intercourse by those who have the power and the opportunity of understanding the whole, and are directly capable of forming a clear judgment as to the proportion which is likely to secure an adequate supply of capital and labour, than when half-blind claims are pressed by force.

In any case there will be differences of capacity and skill and energy among workers of the same class; and the old question will be asked, Are all to have the same reward? All, I reply without doubt, who are found worthy to work ought to receive the same material reward, which makes the work possible for them. That is the very meaning of wages. The weakest perhaps may require the most sympathy and care where all receive consideration. But there are other rewards, which follow infallibly according to deserving, the joy of generous service and uncalculated efforts, and not unfrequently the recognition of grateful hearts.

Shall the artisan's pay, it is said again, depend on the undertaker's skill? Again I reply, Why not? Is it not of necessity always so? Is not

the soldier's honour in the hands of his captain? And will not the captains of industry be stirred by this thought, no less than the leaders in war?

When we take account of such influences as these, it seems likely that the material results of a business conducted by workers bound together in a co-partnership of labour will be better than those which are secured under the ordinary conditions.

But the results of such a co-partnership as we contemplate are not to be measured by increased economy and efficiency. It may entail, at least for a time, sacrifices on both sides. The employer may gain less, and the employed may give more. But what then? Great changes—and great changes in the conditions of labour are assuredly imminent—may demand them. And shall they not be made gladly? We are all ready to offer our substance and our lives, if need be, for our country; and shall we not be ready to offer both for the welfare of our fellow-citizens? Men are more than wealth. Common experience proves the Divine saying true, that he who will lose his life shall not save it only, but bring it to a fuller birth. And perhaps we have all found that our highest satisfaction lies in looking forward, with a confident hope that those who come after will reap in joy the harvest which we have sown not

unfrequently in tears. If our immediate interests are surrendered, we too have a share in the life which shall be. Thus there is a sense in which we can realize that the highest good of the individual who seems to perish is found in the highest good of the whole. The thought of the future which we are all shaping is able to chasten and to support us. We do not, we cannot, pity the man who falls in a heroic venture. We are stronger by his example; and we cannot believe that he himself is a loser.

Thus in many ways the spirit of co-operation, even when it asks much of him who takes his place as a fellow-worker with a varied company, makes him at the same time more sensitive, through larger sympathy, to "joy in widest commonalty spread." This sympathy, this power of larger vision, this delight in furthering a great cause, grows as our interests grow, and with its growth the passion for a fuller growth grows also. Such a passion supplies a motive strong enough to stimulate and sustain individual energy and creative force.

For co-operation does not dispense with leadership. It directs to the fulfilment of social functions the power which becomes perilous when it is used for private gain. We reach comparatively soon the standard of a simple, cultured

life; and all beyond is valued chiefly as a sign of success, which can be attested in less ambiguous ways.

3. The manifest tendency of industrial association to produce these results, to remove the suspicion and unrest, to check the unreflecting self-assertion, to displace the sordid quest for gain, which trouble modern commerce and manufacture, has been established by experience. Even when tried imperfectly and on a small scale, co-operative production has vindicated the claims which theorists have made for it. I will not repeat what others have recorded from their own experience in instructive detail. It is enough to remind you that capitalists have been found willing to make financial sacrifices which, they say, have brought them a satisfying return; that workmen have responded generously to the generosity of employers; that the feeling of fellowship, essentially different from the fear of loss, has developed among partners in industry effort, intelligence, pride in the results of labour. And if it be argued that the actual addition to wages which has been obtained by "profit-sharing" is relatively small, and might have been gained in other ways, I can only say that the feeling of partnership is not measurable by money. It carries work at once to a higher level.

So it has been that, after the lessons of early failure, the cause of co-operative production has gone forward, surely, if slowly. Others have told the story. I will only remark that one of its latest victories promises to epoch-making. It was not unusual to quote, till quite lately, the action of the Scottish Wholesale against the principle of the co-partnership of labour. Now that that typical society has adopted the principle both in respect to profits and to administration, we may expect that the example will spread southwards.

4. The development of co-operation is, indeed, specially a work for England. The Great Industry was created here. Here, then, we may reasonably look for the discovery of the remedy to the evils which it has brought. Our social evolution has been stable and continuous. There is no sharp division of classes among us. Mutual understanding is comparatively easy. Individuals pass continually from one class to another. The National Church has retained in some measure its old characteristic, and united all classes by sympathetic contact. We are familiar with orderly change. Every shade of opinion finds free and vigorous expression. In spite of all our differences, we are one nation, proud of a great past and confident of a great future. What we have overcome and achieved teaches us to look

forward with hope. The silent revolution of the last sixty years has consolidated the unity which at first it seemed to threaten. The general spirit of our people rejoices in the common life fed from many sources. It is therefore easier here than elsewhere to recognize that collectivism would impoverish life, and is essentially selfish, sacrificing the future to the present—"the more" who shall be, to the living generation. We are apt to forget or to disparage this splendid heritage of a true national unity. It is well that foreign students should remind us of it. Let me, then, quote, though I have quoted the words before, the witness of a German who knows Durham well:—

> In England "the knowledge, religion, and culture of the upper classes nowhere wakes the opposition of the lower, for it is their own knowledge, religion, and culture, and they are more and more conscious of being the heirs and participators of its blessings. Church and University stand impartially above the parties, as representatives of public opinion withdrawn from the political struggle; and the people, instead of looking askance at them as class institutions, realize that they are a possession of their own, which they are more and more fully grasping.[1]"

Now, I venture to say that this unique heritage, this common enjoyment of the highest forces for inspiring and disciplining a generous character, not only prepares us to face the problems of the organization of industry as a fellowship

[1] Von Schulze-Gævernitz, *Social Peace*, pref., pp. xix., xx.

of service, but lays on us the obligation of doing so. The life of nations is a mission no less than the life of men. And, unless the teaching of history misleads us, this is part of the mission of England. May the will answer to the call:—

> Men, upon the whole,
> Are what they can be,—nations, what they would.

At the same time, we are now fairly able to determine the circumstances under which the organization must be undertaken. Experience has shown that the greatest economy of production is secured in a business confined within reasonable limits, and requiring no more capital than a combination of co-operators can secure. A wise choice of enterprises in the first instance will train agents through established routine for tasks requiring vigorous and independent judgment. In this way, step by step, the Great Industry, full of dangers as it seemed to be at first, will—may we not dare to prophesy?—be made to contribute to the material and moral elevation of all who are engaged in it, not as separate or conflicting units, but as parts of the social organism.

The end can only be reached by patience and by sustained effort. It can only be reached by many partial and tentative experiments in

different directions, which will all have an educational value if the ideal is kept in view. It can only be reached—and let me lay stress on this—by the intelligent help of consumers no less than of producers. We who use are, in a great degree, responsible for the worst vices of competition. We fail to realize the temptations which our passion for cheapness or our irregularity in payments offers to those who minister to our wants. Every purchase which tends to encourage unhealthy production is an offence against our common brotherhood. I know how hard it is to learn the history of the goods which we buy. At least we should strive to learn it, and be prepared to establish, even through inconvenience and loss, a real sympathy with all the unknown toilers who support and adorn our life, so that when we meet hereafter face to face they may not reproach us with having inflicted upon them in their helplessness wilful or thoughtless wrong.

It will be said by some that the thoughts which I have offered to you are the thoughts of a student or a dreamer. I have indeed conversed gladly with the great of all ages; I have striven to lift my eyes to the mountains: but from my boyhood I have also been familiar with the life of the poor. I know something of their trials and of their desires. With that knowledge I rejoice

to welcome them as fellow-workers for the greatest of earthly objects. I have assumed that they, that all men, can be quickened with the spirit of self-devotion and contemplate with steady hope a great if distant ideal. I have assumed that men can live for one another if they can live for GOD; that they can work with one another if they are called to work with GOD. Such assumptions are not vain unless our Creed is vain. Can we question that those are capable of human fellowship who are capable, as we believe, of a Divine fellowship? Men grow stronger as more is demanded from them. They respond when they are reminded of their true selves. But we to whom wider knowledge has been granted too often dwarf characters by failing to require from others what we ourselves are willing to give; by failing, that is, as Hinton said, "to love them as ourselves."

And the co-operative movement is, in fact, popular in its origin, like all great social movements. For where the force of custom lies least heavily there social instincts are purest and most powerful. But co-operation has never wanted enthusiastic advocates in all classes. The movement is from the masses, but it is not confined to them. The fact is of momentous importance. It is in the predominance of the social instincts that

we now find our surest trust. The preparation for the future lies in the recognition of the unity of humanity as a living whole, interdependent in all its parts. Our task, then, is to bring this transcendent thought into our daily relations; for effective service is only possible when we are assured of the nobility of the issues of life. Such an assurance has been given to us; and I should be false to my deepest convictions if I dissembled my own belief that a spiritual power, a Divine fellowship, is necessary for the attainment of our end, and that it is offered to us. Christianity won its social victories in the first ages by extending the affection of the family to the household of faith. So the love of the brethren became the sign and the promise of the love of men.

It is for us, under new conditions, to bring the sacred lessons of the family to the solution of larger problems. Happily the family is left to us, honoured still by the nation's reverence, as our social inheritance from the religious Reformation of the sixteenth century. In the family is the type of the co-operation for which we look,—not an impossible and death-bringing equality of conditions, but a glad fellowship in service.

For you will observe that the subordination of individual to social instincts, which, as history

shows us, is the law of the progress of the race, is the strength and the joy of the family, the strength and the joy of co-operation. Progress, no doubt, will continue under the same conditions as in the past. This law, that is the will of GOD, which the "law" represents for us, must find fulfilment. But what will be the difference for us, as we resist it or make it the rule of our own efforts? To welcome it, to follow it, as we are enabled, is to enter into the joy of the Lord, *not to be ministered unto, but to minister.*

Thus we see that the ideal of co-operation is coincident with the conception of the family, with the highest hope of life, and that the humblest fellowship in labour contributes something towards its attainment. If then, as has been said, combinations are likely to play a great part in the future, I ask you to use the opportunity, and to make them fellowships in service, extensions of the family.

I ask you as co-operators to cherish your noblest thoughts even in the fulfilment of your simplest duties.

I ask you to think of those who will enter hereafter on the fruits of your work, when you are pressed by importunate temptations to self-assertion and self-indulgence.

I ask you to be good stewards of the inheritance which you have received as citizens of the English nation.

The present rules the future as the past rules the present. The ideal which we cherish, that "which we aspire to be," gives the character to our life. This will survive us.

V.

SOCIAL RELATIONSHIPS.

SPEECH AT THE NORTHUMBERLAND MINERS' GALA, BLYTH.

THE CHRISTIAN FAITH AND WAR.

CANTERBURY DIOCESAN CONFERENCE, July, 1889.

INTERNATIONAL ARBITRATION.

S. THOMAS', SUNDERLAND, March 7th, 1897.

MEMBERS ONE OF ANOTHER.

HOUGHTON-LE-SPRING, June 30th, 1894.

LOVE OF THE BRETHREN.

MEETING OF LAY WORKERS, AUCKLAND CHAPEL.

THE POWER OF MINISTRY.

ORDINATION, AUCKLAND CHAPEL, Sept. 1897.

SPEECH AT THE NORTHUMBERLAND MINERS' GALA, BLYTH.

I WISH, my friends, that I could express to you what I feel when I look on this magnificent gathering, and how deeply I was touched when I received from your Executive an invitation to be present with you to-day. You invited me, I believe, because you know that my whole soul is filled with the desire to spread peace and good-will and fellowship among men; and if I cannot profess to agree with all that has been just said to us, I do sympathise most heartily with the spirit of those who have addressed you and with the temper with which you have listened.

I have been frequently asked by some of your own number how it is that I, who have much other work to do, have given time and thought to industrial questions since I came to the North. I have had, let me say, three main reasons, each

one of which is sufficient to explain the course which I have followed. I believe in my office. I believe in my message. I remember the experiences of my own life.

Let me speak frankly. I believe in my office. You may not agree with me; but you would rightly despise me if I held an office which I did not believe in. It is well, I think, that there should be some men in the nation solemnly pledged under the most affecting conditions, as bishops are pledged at their consecration, to "set forward quietness, love and peace among all men," and to "shew themselves gentle and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." It is well that there should be some men to whom high place and large means are committed as a trust to be administered for GOD and for the people without any distinction of class. And I ask you to believe that bishops who make these promises and receive this trust can never forget their obligations, and that according to their opportunities they strive to fulfil them. One of my predecessors, Bishop Barrington, is, as some of you may remember, the hero of Mr Holyoake's *Self-help a hundred years ago*. I know how hard it is to keep the promises, to administer the trust; and yet, I repeat, it is well that there should

be among you some who, through all failures, endeavour to bear the burden of great duties.

I believe in my office; and I believe also in my message, and in this you will agree with me. There has never been a time when the Christian Faith had a more direct application to national problems than it has to-day: never a time when its power was more effectively vindicated. The relief to our troubles will come through the Gospel, which covers all life, claims all life, and hallows all life. I could not speak here without acknowledging openly the ground of my hope.

But I have yet a third reason for being keenly interested in popular movements. My first distinct recollection of a public event is of the gathering of the Political Unions on Newhall Hill, Birmingham, before the passing of the first Reform Bill. The crowded platform, the Crown set up in front, the Royal Standard formed a picture which is still fresh in my mind and full of meaning to-day. During my school and college life I followed the history of Chartism. I saw houses burnt down in Birmingham and the streets occupied by soldiers. When I had just taken my place for my last University Examination at Cambridge, the late Lord Derby came in and said, "Louis Philippe has landed, a fugitive, in England." The first time I went abroad I passed

between the outposts of two contending armies in the revolutions of '49. You will understand then with what keenness I have followed the vicissitudes of the development of the popular cause. And one great truth came out as I watched the current of events, a truth hardly recognised sixty years ago, that a nation is a real body with a true life, that humanity is, as Pascal said, 'a man who lives and learns for ever.' Looking then at this great fact that a nation is a body of which all the citizens are members, I have learnt four lessons among others: that we must guard the treasures of the past for the sake of the present and of the future: that we must develop the characteristic powers of each constituent part for the good of the whole: that we must cultivate association: that we must keep in view the social destination of all work. These lessons are, I venture to say, of momentous importance at the present time. Every Englishman ought to master them, to lay them to heart, to bring them into common life.

1. We must guard the treasures of the past for the sake of the present and of the future. The truth is symbolised for us in one of the finest views in the world, the view of Durham from the Railway Station. In that we have a picture, absolutely unique, of English life and English history. There is the bridge over the Wear, the

work of a bishop of the 12th century, the symbol of social intercourse and commerce. Above it rises the Castle, the old home of the bishops, the symbol of civil government. And the Cathedral crowns all, the symbol of the Christian faith. Each has been modified as the years have gone by, and now all stand before us as an unbroken harmonious growth of seven centuries of which religion has been the soul. Such is England,

> A land of settled government
> A land of just and old renown,
> Where freedom broadens slowly down
> From precedent to precedent.

We have never broken with the past. Think what this means. Contrast our history with the history of France, a country endowed with gifts, in many respects greater than those which we have received. There have been in France during the last century "nine changes of government, seven violent revolutions, two occupations of the capital by foreign armies, and at the end the people enjoy a measure of liberty neither so full nor so secure as that which we have won in peaceful ways by patience." So it has been of old, and our social evolution still continues on the same lines, directed by careful and resolute thought and supported by popular conviction. There is no sharp division of classes in England.

Men pass from class to class. We are all one nation, proud of a great past which is our common heritage, and confident of a great future because we reverence the past.

2. At the same time while we reverence the past, we are no less bound to acknowledge the office and the obligations of the present, the duty and the work of the citizens of to-day. If we look back we see how the individual man has slowly risen to his dignity as man. In the great empires of Asia a few despots ruled over helpless multitudes of subjects. In Greece and Rome, spoken of as free states, all power was concentrated in the hands of a privileged few during the times of their greatest prosperity. In the Gospel at last the decisive word was spoken. GOD was revealed as the Father of men; and the Fatherhood of GOD involves the brotherhood of men. Even so the lesson was learnt with difficulty, and only after long struggles we have ourselves seen slavery finally abolished in Christian countries.

Now we acknowledge in theory at least the equality of men as men, and as opportunity is given we strive to realise it in fact, not indeed any mechanical equality, but an equality of service according to powers and opportunities. The highest welfare of society requires that which each

man can give; and we need more than ever the influence of great men, for the healthy vigour of the democracy depends on wise and thoughtful leaders. Such equality does not obliterate differences but makes them contributors to a fuller being. Here as everywhere in nature progress depends on the increasing distinctness of parts. The end of uniformity is death: the end of the harmonious development of different members is one full life in which all share.

3. So it is that the development of individuality enforces the third lesson of which I spoke, the necessity of association. Each man trains and exercises his special powers that in combination with others he may enrich the whole body. The growth of the great industries has had the same effect. And on the other hand, combinations of men for special purposes have been powerful agencies for education and discipline. In my own life I have seen what Trade Unions, Friendly Societies, Co-operative Societies have done for large masses of my countrymen. They have contributed largely to an improvement in wages, an amelioration of the conditions of labour, an increase in the length of life, and a decrease of pauperism.

4. Let us now combine the second and third lessons, the development of the individual and

the necessity of association, and we shall see what is meant by the fourth lesson to which I referred, the lesson of the social destination of all labour, labour of the head and labour of the hand. All we have received, all we have, is committed to us for common service. So far as we recognise the truth we find peace. If private gain is our end the more we have the more we shall desire. It is at present the unique glory of the medical profession that no one can monopolise a discovery for his private aggrandisement. But I am sanguine enough to believe that in your time if not in mine the great captains of industry will find their adequate reward in the joy of leadership. Special privileges, great powers, a splendid inheritance, are so many calls to exceptional devotion; and if the call is obeyed such devotion is answered by an enthusiasm of service.

This interdependence of services, the fact that we live *by* and *for* one another, throws light both upon labour and upon the disputes which often unhappily divide fellow-labourers. In all our relations we must take more conscious account than we have done of others. It is to the interest of employer and employed alike that every workman should receive in return for the service which he is able to render that which will make it possible for him to develop his own powers and

fulfil his office as a true man. The end of the State is the formation of noble character, and not the accumulation of wealth. Even sacrifices of personal advantage may wisely be made with a view to future good. The justest claims may justly be withdrawn if a timely concession gives reasonable hope that a permanent settlement of differences will be secured. So our last Durham coal strike was settled. And in such cases those who make the sacrifice will not in the end be losers. They strengthen, they ennoble their own cause. They prepare the way for methods of conciliation which must be the results of good will and not of legislation, springing out of frank and quiet discussion and intelligent confidence in the power of truth and justice to work conviction. Such a spirit of conciliation offers an adequate test of industrial progress which is measured by the growth of trustful fellowship between fellow-workers, and of enthusiasm for work as a true social service. If our advance towards complete co-operation is slow, we who believe in GOD can wait.

Meanwhile our personal duty has to be done. A wise teacher said truly, "We all need some one to make us do what we can do." There is much, I believe, which is corrupt in society. What then are we doing to keep our own lives, our own

families pure? We have no right to teach till we have endeavoured to act. We are anxious, we cannot be too anxious, for better education. But the true fruit of education is character, and not marketable knowledge. The most enduring education is in the home. What, then, is the teaching which parents among us give in word and deed? Do they say to their children: "Get money: seek pleasure: follow your own material interests with all your heart." If so, the future is dark indeed. Nay, rather, I trust they say: "Be strong: be righteous: be pure. The highest is for all. It is the spirit which makes the man and not the occupation."

Before I close may I say one word to the young men who are about me. The future is yours. The England of the next generation will be what you make it. Cherish then the highest thoughts which are put into your hearts: they are GOD'S will for you. All the beneficent changes which have been wrought in the history of our nation—I say it without reserve—have been wrought by faith. Faith alone can give a true aim and strength to reach it. I was speaking a few days ago to one of our greatest living historians (Prof. Seeley) and he said, "It is hard to have to fight three monsters at once, Agnosticism, Pessimism, Anarchism." "Well," I replied, "I

don't think that they trouble us much in Durham or Northumberland." No, young men, I need not tell you to be courageous or hopeful or loyal. You know what your fathers have won for you, and how. Following in the same path of resolute patience you know that in due time you will make good every just claim which you prefer. Still the work is not easy. The cross is not, as we are too apt to think, only an ornament. There is need of untiring labour. The Jews have a beautiful thought, that an angel only lives while he serves. That assuredly is the true ideal of men. Men live only while they serve. Do not, then, sacrifice the whole to the part. Do not sacrifice the future to the present. Do not sacrifice the spiritual to the temporal. When I was a boy I was told that our aim should be the greatest happiness—I trust that meant the greatest good—of the greatest number. We must then, on this principle, look to posterity and not to our contemporaries only. What will those who come after say of us? Will they say, "The men at the end of the nineteenth century were greedy only of quick gain, and have left to us defiled rivers and desolated fields." Or will they say, "They lived in hard times, but they faced their trials courageously in faith, and have made our life easier: blessings be on their memory!"

It is for you to decide; and you know that 'the way of duty is the path to glory.' Strive then as you have opportunity to establish an organisation of industry which shall stir enthusiasm in all its members. Strive to establish an organisation of industry of which love shall be the motive power. Strive to keep ever before your eyes the noblest ideal which you have ever formed, and then to do yourselves and help others to do the works which GOD has prepared for His servants, and so bring a little nearer the end for which our life is given us to labour, when citizens and nations alike shall be members of the Kingdom of GOD.

THE CHRISTIAN FAITH AND WAR.

In introducing the great subject which is proposed for discussion this morning, I shall not attempt to discuss details of action. It does not seem to me that we are at present prepared to support any definite line of policy with that reasoned and solid conviction which alone can command success. The question of international relations has not hitherto been considered in the light of the Incarnation, and till this has been done, I do not see that we can look for the establishment of that peace which was heralded at the Nativity. I wish simply to claim that as Christians, and especially as English Churchmen, we should at length face the question with sincere and resolute hearts: that we should ask ourselves, without reserve and without prepossessions, what the Faith teaches us upon it at this point in the development of the life of men: that we should

accept the responsibility of bringing the results of our inquiry, without fear and without impatience, into the field of public life.

If we can ascertain what is the will of GOD, we shall assuredly not admit that it is impossible to fulfil it. Failure is no more than a lesson of experience when we are striving towards a divine end. What, then, does the Christian faith teach us on international duties now? I emphasise the condition of time. There is an order in the apprehension of the truth. The scope of the Gospel is not grasped at once. As our thoughts grow we feel its larger lessons. Life is change, and Christian life, in the widest range, is progress. If we look back to the sixteenth century we cannot mistake the general influence which Christianity has had upon the later history of the West. It has evoked and fostered and disciplined and hallowed all that is summed up in the word individuality. It has brought home to us the value, the dignity, the obligations of the single man. It has translated into a spiritual commandment the watchword of the modern revolution—"Liberty, equality, fraternity." We all acknowledge, in theory at least, that we are "members one of another," that we cannot live alone, that by an inexorable necessity we suffer, as we rejoice, together, that we owe to our fellow-men the in-

exhaustible debt of love, that we exercise towards them the inalienable prerogative of service.

And now wider thoughts are rising into prominence. The one conception which I have watched all my life steadily gaining in clearness and force is the reality of our corporate life. Few now will deny that the nation and the race have a substantive being, no less than the family, and that it is through the harmonious ministry of the nations that the race must reach its consummation.

Such thoughts as these are in the air, and what has the Gospel to say to them? It is, to gather all into a word, their satisfaction. When we confess the Incarnation we place every element of humanity in connexion with GOD. In that fact we see that every element is contributory according to its proper character to the accomplishment of the purpose of creation. And we can understand that the end will be reached when the Kings of the earth, according to the language of the Apocalypse, bring the glory and honour of the nations—all that they have gathered in thought and achievement—into the heavenly city. We have not to create the new order, but to discern it: not to supply the strength which is required for its establishment, but to receive the strength which GOD offers. The state serves the

race just as the citizen serves the state. In the light of the Christian faith the true interests of nations are identical, because they are the interests of humanity. The loss of one nation is the loss of all; the gain of one nation is the gain of all; the disproportionate preponderance of a single power is an impoverishment of the whole body. An unrighteous victory is above all a calamity to the conquerors. If the extremity of conflict must be endured, our prayers ought to be such that our adversaries could join in them. The nations have one common life, one common end.

We advance a step further. If nations are, as history has proved them to be, factors in human progress, the Incarnation proclaims a brotherhood of nations no less than a brotherhood of men. It follows that every duty which is recognised in our private dealing one with another, every virtue which ennobles the intercourse of man with man, every aim which gives dignity to personal effort, every aspiration which brings enthusiasm to personal sacrifice, all the treasures of tenderness and sympathy which sweeten and illuminate common life, must find an analogous place in international relations. And, again, every vice which we indignantly condemn among ourselves—arrogance, deceit, overbearing violence, self-seeking—remains

a vice, however imposing may be the scale on which it is displayed. As Christians, then, we oppose war, not simply as wasteful of material wealth and fertile in suffering—for truth's sake we could bear greater sacrifices and greater pains—but because it hinders what has been made known to us as the Divine counsel for the progress of man both in its methods and in its results. It tends to give sanction to modes of action universally condemned in private life: it connects great virtues with unworthy or, at least, questionable motives: it is the extreme form of self-assertion maintained by force: it leaves behind a sad heritage of discontent to the vanquished and of arrogance to the victor: it separates with a legacy of bitterness those through whose generous co-operation the end of creation must be reached.

Such a judgment lies—I see no possibility of gainsaying the conclusion—in the simple acceptance of the Apostolic Gospel, the Word became flesh. It is not the embodiment of our wishes, the precarious result of our reasonings, the transformation of a dream into a belief: it is the interpretation of a fact in the light of present experience, a fact which is at the same time a promise. We all know this, and yet dare we say that we have used our knowledge; I find it

stated by a most distinguished writer that "in international affairs religion does little [now] but fan antipathies." Even if the charge be overstated, can we plead that we have habitually used our opportunities to extend and deepen and energise that sympathy, that goodwill, that love—I will venture to use the word—which ought to exist no less between people and people than between man and man? And if not, have we not wronged our faith? I do not blame our fathers. That was not clear to them which is clear to us. Each age has its own lesson to master and to convey. We have ours, and every sign shews us that it lies in these broader applications of the one eternal, infinite Gospel. For if we bear no witness to the divine brotherhood of nations which carries with it inexhaustible obligations of service and sacrifice, the teachers of the new democracy in Italy and France and America, in Germany and England, are not silent. They have stated the hope of the generation to come, which Christianity only can satisfy.

But you will say, The evil of war has been since the world began and GOD has brought good out of it; so He will work still. I reply that His will is unfolded to us in many parts, little by little, in order that it may be fulfilled by the loyal labours of successive generations; that now,

for the first time, the function of nations in the development of mankind is made plain; that now, for the first time, that aspect of war is revealed through which its evil is seen in its full spiritual magnitude; that now, for the first time, the duty is laid on believers of applying the social power of the Gospel to hallow and fulfil the spontaneous aspirations of troubled hearts towards international concord.

Still you ask, perhaps sadly, What can we do? We can at least, we to whom the office of teaching is committed, confess our faith before GOD and man: we can study the problems of international duty as problems to which we must find a Christian solution: we can in some degree temper the rude expression of overbearing pride which usurps the name of patriotism: we can strive ourselves to realise that foreign races have offices to fulfil in the providence of GOD which we cannot fulfil, though we may delay their fulfilment, and we can guide others to the same truth: we can reflect and ask others to reflect whether there have not been times when England has used and gained truer power by accepting failure than when she has enforced her will by crushing might. We can recognise that there is in the hearts of men, below the surges of passion and selfishness which trouble them, a zeal for righteousness, a deep longing for

fellowship, and seek to give it free course, and trust ourselves to its influence. We can, by calm and sympathetic counsel, guard the spiritual truths of politics from being degraded into party cries. We can bring home to the conscience of the nation that as long as life is centred in the perishable things of sense, "wherein companionship is one with loss," there must be envyings and strife: that the popular acceptance of a material standard of prosperity must be the fertile source of war; and that peace will then finally be established when the test of well-being and of greatness for peoples, as for men, is found in generosity of service. In all these ways we can, each in the natural sphere of our influence, kindle sympathy and discipline individual feeling: we can contribute to form that public opinion which becomes more and more necessary for the right conduct of affairs.

The master thoughts of national policy, the principles and aims of national action, have now been placed within the range of popular judgment. The nation can no longer transfer or put off its moral responsibility; and we may remember for our encouragement that the gains of the national conscience are permanent. We could not think of a Frenchman as Nelson did. Under this aspect we cannot fail to recognise the unique office of

our National Church. It is the spiritual organ of the whole people which has grown with their growth, embodying, according to its own Divine law, the lessons of our history, and presenting to us its Divine message according to the peculiarities of our position and character. No other body can share its heritage of duty, its prerogative of universal ministry. And if we who are charged to speak in its name are silent on the greatest sorrows and the largest hopes of the world: if we have no Gospel to proclaim which meets cries for help now becoming articulate, we, as far as lies in us, write the sentence of its condemnation. But I cannot believe that GOD has only prepared failure for our English Church through the discipline of an unparalleled history. I believe, in spite of every adverse sign of wilfulness and self-assertion, that He will through the loyal obedience of her sons, obedience alike to authority and to truth, provide for the time to come the social gospel of the Incarnation for which the peoples are waiting. I believe that it is through a common devotion to new questions which arise out of a new stage of human development, that He will lift us above the region of the unhappy divisions and misunderstandings in which our energies are in danger of being wasted.

No doubt the revolution in popular feeling

which I have indicated can only be effected through infinite patience. So private war and slavery were abolished. Meanwhile it will be something to confess our hopes, our aims, before men. It will be more—it will be all—if we confess them before GOD. The prospect of a confederation of the nations of the West, leagued together for the fulfilment of a spiritual mission to the world, may seem to be the vision of a dream. I can only say that if the Incarnation is a fact, I see, from the teaching of the past, no other issue in which that final message of GOD can find its consummation. For the rest the Church lives by pursuing, and in the past not without success, what the world calls impossibilities. What, then, can we do? I will venture to offer one definite suggestion. We have all felt how much the interest in foreign Missions has been quickened and deepened by the annual day of thanksgiving and intercession. May we not, then, ask that a day may be appointed on which we may be charged to ponder together in the light of our Faith what we mean and what we expect when we pray in words which cover the whole subject of our discussion "that it may please GOD to give to all nations unity, peace, and concord"—unity in the harmonious fellowship of every class within them, peace in their mutual relations without,

concord in their glad co-operation for social ends? If the prayer is to be answered it must be made in the assurance that it corresponds with the will of GOD. Such assurance can, I know, be gained, but not without resolute and patient thought.

INTERNATIONAL ARBITRATION.

It is characteristic of the religious feeling of the time that Christians claim with ever-increasing energy that their Creed should be applied to the solution of all the problems of social and national life. They still appeal, as they must do, to the conscience of the individual, but they extend the sphere of his moral obligations and activity to the widest possible range. Motives, institutions, policies are tried in the light of our Faith. Our view of war, to take the most extreme case, is a crucial test of our view of Christianity. If war is an essential condition of the constitution of human society, then the Gospel fails of the fulness of its hope. Our habitual prayer for the coming of our Father's Kingdom, on earth as in heaven, finds no justification in life. If on the other hand we maintain that war never has been and never can be defensible, we seem to neglect the lessons of

history. But we are not constrained to adopt either of these extremes. A wide survey of the general course of life encourages us to maintain the Divine ideal of a stable peace as the reasonable object of our aim, and to recognise that we move surely if slowly towards it. Christianity enters on the actual scene of human life in order to purify it and not to perpetuate it as it is.

The prophetic visions of the conversion of the nations to the service of the Lord which illuminate the Old Testament are not removed, as some have held, to another order in the New Testament, but rather the message of the Incarnation brings into the world the great principles through which we see that they can be realised. As far as the message is accepted it must check the causes of war, and no limit is set to its acceptance. For ourselves as often as we pray that "it may please GOD to give unity, peace and concord to all nations" we imply that the blessing is attainable.

It is often said that in 1800 years Christianity has done nothing towards the establishment of a reign of peace. I should venture to say on the contrary that the whole history of Christendom is a gradual preparation for it. At first under the Roman Empire there was little room for the social and political work of the Gospel. In the personal relations of men an established law was supreme;

and there was as yet no scope for the development of the life of nations. With the conquests of the Northern races the new order began. From that time onwards the sovereignty of reason, justice, law has been continuously extended under the direct influence of Christian teaching. It is needless to repeat how the wager of battle, and private wars and provincial wars have been successively abolished. Now at last the nations of the Old World and of the New stand defined in their completeness. All the forces of mankind are within view. We can recognise the characteristic functions of different peoples. For the first time we are brought fully face to face with the problems which this great marshalling of human powers suggests. We can ask at length with a full sense of the meaning of the question whether nations can be brought under the dominion of law, under the authority of a common conscience: whether we can reasonably cherish the hope that war will be superseded by reason as the arbiter of international disputes.

This is the question which I wish to set before you this afternoon; and the question in its real significance is, I repeat, a new question addressed to our own generation. It answers to the position which we have reached in the life of humanity—"the man who lives and learns for

ever." There is an order in the providential government of the world. We do not accuse our fathers of blindness or neglect because they did not anticipate our peculiar task. But we ourselves must not shrink from it. We have been enabled to recognise that the Incarnation, as I have already said, offers to us a revelation of the true relations of man to man, of class to class, of nation to nation, in the ideal unity of mankind in Christ; and we must bring the truth into life.

This central thought of unity as it is brought before us in our Christian Faith involves two distinct conceptions. On the one side it presents the conception of brotherhood in Christ, which implies a relation of true spiritual equality between all the parts; and on the other side it presents the conception of membership in Christ, which implies a common destination of all the parts to one sovereign end. The two conceptions are essentially distinct. The one has now become a common-place. Everyone speaks of 'the brotherhood of men,' but we have not yet mastered the complementary thought of 'membership,' the truth that each man, each class, each nation, has a special office in regard to the body which it helps to form: that the welfare of the body depends on the welfare of the constituent members with their characteristic differences: that all we do

either individually or corporately must be referred to the whole, and to the eternal.

Momentous consequences follow from the acceptance of these two most certain principles. Under this wider view actions which otherwise appear to be irrational are seen to be most truly according to reason. Time does not limit the effects of our actions. All conduct which is simply self-centred and self-regarding is shewn to be essentially faulty. It becomes clear then that the one legitimate end of all effort is the establishment of justice, the true relation of all the parts to the whole, and not private or public aggrandisement. The method of attainment is the way of reason, and not of force. The motive is love, and not gain.

Little by little these principles have been applied more and more effectually in ever-increasing range. There was a time when the disputes of man with man were settled by force. Now in this realm law, the most perfect collective expression of justice, is supreme. All men are reckoned as equal in the sight of the law. The duty of self-sacrifice is acknowledged even beyond the Christian sphere. The individual, that is, in view of the whole and of the future is deliberately subordinated to the body. In our personal relations the supreme authority of righteousness

and reason in the largest sense is generally accepted.

Again: in the relations of classes there is a steady tendency towards the same result. Here, I cannot doubt, in spite of manifold disappointments, methods of conciliation, methods of reason and justice, are slowly gaining ground. Our industrial leaders unanimously advocate them, and as they are better understood they must prevail. At the same time the privileged classes shew increasing readiness to surrender traditional advantages and to recognise public obligations. The spirit of brotherhood and membership in other words is gradually modifying the whole temper of our social relations one to another. Under one aspect even the development of 'the great industry' tends to substitute for the indefinite hope of material gain the more generous ambition of commercial leadership, the joy of association for the excitement of individual enterprise.

From the relations of men and classes we pass on to the relations of nations. Can law rule here also? We acknowledge at once the vast difficulty which attends the settlement of international disputes by principles of reason and right. The magnitude of the interests which are involved stirs men's passions. It rarely, if ever, happens

that the right is unquestionable or all on one side. If we look back, it is hard to see how changes in government and territory which we now recognise as beneficent could have been accomplished without violence. But none the less we remember that nations, as well as families, belong to the essence of human life and not only to a disordered life, and that Christianity claims to deal with the fulness of our nature.

We acknowledge, I say, the difficulty of the problem which is set before us in preparing for the abolition of war; and then we remember that a difficulty which once seemed to be no less invincible has been overcome. The civilisation of the Old World was definitely based on slavery, on the deliberate sacrifice of whole classes for the advantage of the minority. Slaves and artisans were held in Greece at the time of its greatest prosperity to be incapable of virtue. In the first Christian age universal peace must have seemed to be nearer to attainment than the abolition of slavery. Yet the Christian conscience after long discipline recognised that slavery is opposed to the mind of Christ, and slavery has within our own memory practically ceased in Christian nations. We hold that war is no less opposed than slavery to the mind of Christ—to the ideas of our brotherhood and membership in Him.

Therefore we can confidently look for its suppression in due time and work for this issue, though the end is not yet.

If, then, it is said that war always has been, and therefore it is concluded that war always will be, we sadly admit the assertion but we deny the inference. The experience of the past does not limit the possibilities of the future. All reform is an innovation on ancient precedents. And we can point to a growing tendency to bring all conduct to moral tests. In this movement there is no retreat. It is likely to be rapidly accelerated. The instinct for justice is strong in the minds of the masses of men; and power is falling surely into their hands. We stand on the edge of a new world, charged with new promises and new hopes.

And more than this, we notice in the region of international disputes that there has been a continuous limitation of the powers of belligerents. The wilfulness of mere force has been continuously restrained. The recognition of the complete international equality of independent states has removed some of the most perilous temptations to aggression. In these respects a body of rules has been accepted by general consent which expresses the voice of the common conscience of civilised people so far as it has become articulate.

The acceptance of this growing series of 'customary law' points onward to a more complete application of methods of reason and justice to the settlements of the differences of states. And at the same time it meets one of the chief objections which are urged against the efficiency of international arbitration. What power, it is asked, will enforce the decision? The same power, it may be replied, which demands it, the common conscience of nations. The same sense of justice which has established the Court will uphold its verdict. Neither men nor peoples can with impunity disregard the authority which they have recognised. All government rests finally on moral sanctions.

But it is alleged that war can shew beneficent results both politically and socially. I have already acknowledged that salutary changes in states have been brought about by force. GOD has used war, the fruit of our self-will, for our chastisement, and through it established His own counsels. So He deals with all evil. Sin itself has been the occasion of the most glorious manifestation of His love; but we shall not dare to say that He ordained sin, or that it was necessary for the highest revelation of His goodness.

We may even admit that as things are war is in certain cases the less of two evils, not to speak

of the necessary chastisements of enemies of society which are matters of police. But this concession does not shew that war corresponds with the ideal of the Sermon on the Mount, or release us from the duty of looking to the ideal and of striving for the establishment of the better order. So too while I willingly acknowledge that war tends to quicken the energy and call out the devotion of peoples, I cannot allow that war alone has this power. I would not disparage the nobility of military heroism, but there is a heroism in self-sacrifice as well as in self-assertion. We may be as justly proud of what we suffer as of what we do. Many who know South Africa well assure us that our self-control after the disaster of Majuba Hill did much to place our authority there on a solid foundation. In any case I cannot forget the memorable words of Mazzini: "When any one says to me: Behold a religious people, I inquire what it has done and suffered to bring humanity to its belief." Peace has its labours and conflicts. For the peace for which we look is not indolent weakness or luxurious self-indulgence or cowardly inactivity but the energy of sure and unhindered service to the common good. The true patriot rejoices when his country fulfils its office for other nations, and not when it brings them under its yoke.

For my own part I believe the time will come when a nation—not the rulers of a nation only—will be ready to sacrifice its immediate interests for some larger good to the race. Such sacrifice could not but be fruitful. Is it possible that what is essentially noble for a man should be essentially wrong for a nation? 'Man lives for ever' and nations also. I must hold therefore that the glory of a nation lies in the unhesitating appeal to justice. The course of events, the movement of opinion, the condition of the civilised world, are all favourable to the appeal.

But even if it is admitted that the one aim in the settlement of national controversies is the establishment of justice, and that it is natural to seek justice by the way of reason, it is said that arbitration, the appeal to reason, may miscarry. It is enough to ask in reply where we have any assurance that force will vindicate the right. The risks of the miscarriage of justice are infinitely greater in war than in arbitration. In arbitration the decision and the grounds of the decision are before the world, and in the end the judgment of the world is effective. On the other hand a nation is not more likely than a man to be an impartial judge of the righteousness of its own cause. And there is no tendency in war to secure at last a just result. War settles nothing except the immediate

preponderance of force, and leaves a legacy of evils to the next generation. The spoils of a decisive war are now an abiding menace to the peace of Europe.

If then so many arguments recommend the substitution of methods of reason for methods of force in the settlement of international controversies: if the general course of history points to the same reform: if the miscarriage of arbitration would be finally less disastrous than the precarious issues of war: what hinders the general acceptance of the great change? what fosters the military spirit? It is not, I believe, primarily ambition or pride, but international misunderstandings, prejudices, suspicions. The experience of the last year has been fertile in lessons perhaps unwelcome and unexpected. We are startled if we find that serious and distinguished writers interpret our abolition of West Indian slavery as a scheme of calculated self-interest: startled if the continental nations were unfeignedly unable to believe that our policy in regard to Turkey was disinterested: startled if a few ill-considered words aroused a passionate outburst of hostile self-assertion against us in the United States.

Yet such revelations are an occasion not for resentment but for reflection. They press upon us the patient consideration of two neglected

duties, a duty which we owe to other nations, and a duty which we owe to our own. These we must seek to fulfil, if we are to remove the causes of war. In the past we have failed to strive resolutely to understand other nations, their experiences, their offices for the race, their ideals, which may rightly be widely different from our own. And again we have failed to recognise the peculiar obligations which are laid upon our own nation by our history, by our discipline, by our opportunities. We have forgotten that we are not set to offer a standard to others, but to fulfil a ministry towards them.

For every nation has its part in the one human life. All suffer if the characteristic work of one is hindered. Nations which are contemporary in time are not all at the same stage of development. There is for each a proper law of growth. If we can discern it, much which perplexes and discourages us will appear in a new light.

And here the great thoughts of brotherhood and membership from which I started come to our help. So far as they are mastered war will be seen to be unnatural. Not men and classes only but nations also will learn to look for and to rejoice in popular gifts and achievements which are not their own. Every national endowment

will become more precious when it is found to have a world-wide value. All states will recognise that no one can be independent of humanity.

It may be said that this conception of a fellowship of nations in which each contributes of its wealth to all the others and receives of their fulness is a dream. I can only reply that I do not see how a Christian can rest in anything short of it. We believe that *the kingdom of the world* will *become—become* by the fulfilment of the Divine law—*the kingdom of our Lord and of His Christ.* And such a conviction is effective for our immediate work. Our view of the future determines for us the value of the present; and our faith determines our view of the future. We admit that the end to which we are thus encouraged to look cannot be gained by material or intellectual progress. Illusions of this kind have been rudely dispelled during the last century. But let us once feel that there is a Divine purpose for the world to be wrought out by man and all things become possible. We look to ourselves, and we are unequal to our common tasks. We look to GOD, and His strength becomes the measure of our capacity and His will the inspiration of our life. There is nothing contrary to experience in the transforming power of such an ideal as I have indicated. Such an ideal is able to inspire energy

and to save waste. We shall not indeed press its acceptance prematurely; but we shall keep it in view at each step forward. Every great reform in society has been the embodiment—partial perhaps at the best and imperfect—of an ideal. The dream of one age becomes the hope of the next, and the possession of that which follows.

Under this aspect we must take account of the special opportunities and obligations of the English-speaking races. The relative rapidity of their development foreshews their future predominance. Their common heritage in language, literature, free institutions, law, unites them by a bond of generous thoughts. The late crisis of anxiety revealed in them the deep feeling of kinsmanship. When some persons in America talked lightly of war with England, those who could speak with authority declared that such a war was impossible. Responsible statesmen gave shape to the conviction in an arbitral treaty between England and the United States. Even if this should fail to be ratified by the American Senate the work will not have been in vain. The general principle of International Arbitration has been solemnly affirmed by representative statesmen. The example will be fertile. And it is significant that the amendment of the Treaty which is supposed to 'reduce it to a useless

formula of goodwill' still leaves substantially embodied the "scheme for an International High Court adopted by the Parliamentary representatives of fourteen European States at Brussels in 1895." Yet this is thought to be nothing: so quickly grow the thoughts and hopes of men.

Yet there is still need—as the sharp debates on the ratification of the Treaty remind us—of watchful forbearance, considerateness, self-control, on the part of all lovers of peace: need of training ourselves to see more than is visible from our own point of sight: need too of active personal courtesy and goodwill: need of the love *which*, we are just now reminded, *believeth all things, hopeth all things, endureth all things.* We can check in ourselves the dispositions which make for war. We can prepare for the better time. And here we can all help by sympathy with those from whom we are separated, by patience, by long-suffering, repressing with resolute courage all ungenerous judgments, all hasty words, all presumptuous claims, all the impulses of self-assertive pride. And, as I have already said, the burden of political responsibility is now laid upon every citizen. Public opinion is becoming more and more directly the dominant force in government. Every Englishman therefore is bound to form his judgment on public affairs with such reverent care as shall match the great-

ness of the issues which are involved in it. He can at least be sure as to his aim when he is uncertain as to his way, and he can tell whether it answers to the will of GOD. To accept anything lower than this as our standard is to betray our faith.

I ask you then to welcome as a light upon the future the thoughts of the brotherhood, the membership, of nations. I ask you to trust without reserve the noblest ideals which you have formed of the destiny of mankind upon earth, and not to part with anything of their splendour because their accomplishment lingers. I ask you to remember in all the disappointments and delays which will beset your efforts for peace, that it is GOD'S will that *the nations*—not *the nations of them that are saved* with the implied limitation of the later gloss—shall in due time, which men can shorten, *walk in the light of the Holy City*, which is the sanctuary of the presence of GOD, *and the kings of the earth bring their glory into it*, even the august trophies of victorious self-devotion through which the eternal powers of humanity are made known. I ask you to pray and to work, as our Church bids you, for 'unity, peace and concord among all nations' with that vision of St John before you. I ask you to approach every problem of life, and this last problem above all, in

the strength of your Christian Creed, looking to the revelation of 'the Word become flesh.' I ask you to remember the debt which Christians owe to their fellow-men, by shewing that your faith was not given you as an intellectual substitute for righteousness but as an effectual help for gaining the Divine likeness in every relation of life. If you accept the call your hearts cannot fail you: your efforts cannot be fruitless. You know that it is the conflict with evil which enriches and ennobles manhood. You know that each witness for justice and humanity becomes part of the inheritance of nations and hastens the advent of peace.

MEMBERS ONE OF ANOTHER.

οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.

Rom. xii. 5.

St Paul uses two expressive images to illustrate the idea of the Christian Society which have passed so completely into common language that we are apt to forget their peculiar force. We speak of "edifying"—building up—without any clear thought of that stately fabric of Christendom which is being reared from generation to generation by the accumulation of human actions and characters: we speak of "membership" without any clear thought of that one life in which we are all at the present moment bound together, and which we manifest according to our measure. And still these conceptions of the Church as a Temple raised on the foundation of Christ, in which each believer finds his appropriate place:

as a Body of which Christ is the Head, in which each believer has a vital office to fulfil, have a power of instruction which must make itself felt when we consider the consequences which they involve.

The two conceptions complete each other. From the one we gain the ideas of solidity, of permanence, of outward ordering in the Christian Society: from the other the ideas of movement, of adaptation, of inward quickening. Each is imperfect without the other. And so in Scripture the two are combined. The spiritual Temple is built of living stones: the spiritual Body is framed so as to become a holy sanctuary. The past, with all its treasures, is seen to minister to the present. The present is the living sum of the past. Of that past we are all members: in that present we are all fellow-workers: *members one of another.*

Our gathering here to-day brings the idea before us in an impressive form. We can at once recognise, when an occasion for reflection is given to us, that a great parish is something more than a portion of land marked off by accidental circumstances, in which men are associated together for the pursuit of material advantages. A great parish has a life in which every parishioner shares, a life to which every parishioner con-

tributes for good or for evil, a life which is more than transitory possessions, a life which by its unseen and subtle influences goes far to mould the character of those through whom it is manifested from generation to generation, a life which spreads and takes new forms; for a great parish is a fruitful mother, which rejoices in her children, and welcomes in them fresh channels through which the old spirit shall gain new victories of faithful love.

It is well then for us to reflect this morning for a little space on this social membership, happily brought before us by the presence of the representatives of ten daughter parishes, who return to-day to their old home, thinking of debts and tributes of affection, rejoicing in great memories which are a common heritage, offering thanksgivings which are a source of new strength, as knowing that this larger fellowship in manifold service finds its foundation in Christ, in Whom it will hereafter find its consummation: as knowing that our membership one of another is a necessity, and that even now the acknowledgment of our membership is effective for our strengthening, for our solace, for our inspiration, in the actual work of our fragmentary and chequered lives.

1. *We are members one of another.* This is, I say, a necessity of our existence. The fact of our

membership one of another is brought home to us by the unquestionable fact of our dependence one on another. We are, in the whole range of our lives, dependent alike upon those who have gone before us and upon those who are for the time with us. What have we, we ask in moments of calm self-questioning, which we have not received? We are debtors to unnumbered generations for the words in which we are enabled to enjoy the intercourse of mind with mind: debtors for the splendid heritage of great thoughts and great deeds which set before us the possibilities of the life which has been entrusted to our stewardship: debtors for that ordered economy of the state which supplies the happy conditions of our social labour: debtors for the generous traditions which connect great obligations with great endowments of place or wealth or power. And when we look back on our own experience we see what we owe, beyond all return, to the tender and unceasing ministries of home and friends in the slow unfolding of character and purpose from year to year. If we take away in imagination from what we are now all that we can refer directly to the action of those among whom we have grown, we shall be startled by the meagre remnant which is left. We have lived, and we must ever live, through others. And

conversely, whether consciously or unconsciously, we must live for them. It is true, true beyond our utmost power of apprehending the truth, true beyond the limits within which our thoughts are confined, that *none* of us *liveth to himself and none dieth to himself.*

This fact of our dependence upon that which is without us—upon our human environment no less than upon our physical environment—can be and has been used to depress our sense of responsible effort. The Gospel gives to it a truer interpretation and uses it to enforce our mutual duties. We are not, as the truth is revealed in Christ, isolated products of countless forces, but parts in a whole, conscious of our connexion. In the light of Christ's work physical necessity becomes, as it were, the school of spiritual freedom. For the Christian each relation in the family, in the parish, in the state, in the race, is found to be an opportunity of fellowship. At every point in the great chain of action the unity of life is disclosed, and the gift of life is realised. Both truths are momentous. There is a difference which is infinite between a sum of scattered units and a living body. And there is hardly less difference between a body of which the several elements simply act and re-act upon one another in accordance with the laws of matter, and a body in which

every fragment fulfils its office as a duty and receives service with thanksgiving. Such a body, instinct with a personal life in every part, is the one body of Christ even now, in spite of our blindnesses and imperfections, the body of Christ in which we are *members one of another.*

2. *We are members one of another.* This, I repeat, is a necessity; and as we dwell upon the thought we see how the Christian faith converts dependence into fellowship; and the sense of this fellowship is, as I said, for our strengthening. It is, as we recognise it, an acknowledgment of unseen forces in which we live and move. The embracing energy of the larger life is not of our creation. It does not belong to us: we belong to it, as organs through which it is made known. This conviction is one which we need to realise practically for the maintenance of our widest hopes. Our circumstances tempt us to think each of ourselves, of our weaknesses and incapacities, of the narrow range of our influence, and of the brief duration of our activity. In such a prospect our hearts must sink within us. Then perhaps by GOD'S grace we are taken out of ourselves, and beyond ourselves, and we are strong again. We feel that the life of the whole is far more than we can measure in the several parts. We feel that we live just so far as we share in this greater life,

and open the way for its influence and provide for its wider extension. We feel with the joy of perfect confidence that GOD is working not through us only, but through all for the accomplishment of His will: that *He* is working, and that in His wise love He takes just what each servant can offer as his true service: that *He* is working, and that in His loving wisdom He combines every variety of service for one end which cannot fail. Through this bracing discipline we learn to enter into the joy of the herald of Christ, who gladly accepted eclipse when his preparatory work was done: learn to rejoice that there are many who accomplish for grateful multitudes what we also could have accomplished if the opportunity had been given to us: learn to offer natural thanksgivings for successes won in the field where our best labours seem to have had no return: learn to acknowledge spontaneously that whenever and however the will of our Father is accomplished we possess the object of our own desires, for all that is done for Him becomes part of our inheritance as sons.

3. So it comes to pass that our membership one of another—our membership in Christ—which is a source of strength, becomes to us also an adequate solace in view of the contrasts, the failures, the disappointments, by which we are

beset within and without. There is, to our eyes, such an immeasurable difference between the opportunities of men: such startling extremes of temptation and sheltering care: such strange repugnances of taste and character; that our very blessings would be to us an overwhelming burden unless we could feel that we are able to use them as a common trust, even for the most desolate and wayward, and to work by the sympathy of spiritual force for and with those from whom we are separated by every circumstance of earth. We cannot be happy alone; and Christian fellowship transcends all national, all transitory barriers. When we are conscious that *we are members one of another*, the petty rivalries and heart-burnings, which mar the gladness of life even more than its great sorrows, are done away. Even the greatest sorrows of "this unintelligible world" are not beyond alleviation through a silent communion of souls. Nothing, I think, is more cheering than to know when we face a crowd, unloving and unlovely, as we judge, which would regard our words and acts with suspicion, that we can still give them of the wealth of our own life in the swift prayer, in the thought of Christ's love turned to them, in the compassion which is not simply a feeling *for* them but a feeling *with* them.

At the same time, in the strength of the larger life, we are encouraged to bear without distrust the hindrances and the delays which impede the outward course of the Faith. "It does move," in spite of every plausible argument for its stationariness. The life in which we are united is divine; and if GOD is pleased to wait for its maturity we can wait too. Let us rate as highly as we may the faults, the errors, the misunderstandings, of those who bear Christ's Name: let us acknowledge with the bitterest grief how constantly we forget or disguise the bond by which we are held together: let us allow with shame that after eighteen centuries the kingdoms of the world have not yet become the kingdom of GOD: still, in our humiliation and in our confessions, let us also remember that the fact of the Incarnation, in all its amplitude and all its virtue, is beyond and above the imperfection, the self-will, the dulness of men. *The Word became flesh:* that revelation of life touches every man in virtue of his nature. That foundation of endless hope stands fast, and we can stay our souls upon it.

4. *We are members one of another.* The life is more than the support of life. The life is more than its most conspicuous organ. Life in Christ, wherever it is, is essentially the same; and the sense of our membership one of another in this

divine life, which brings strength and solace to all who enjoy it, helps us also in the fulfilment of our several tasks. It consecrates the various duties of the family, of husband and wife, of parent and child, of brothers and sisters, which give to modern life a tenderness and wealth of affection unknown in the ancient nations. It shews the surpassing dignity of the commonest things, and their inherent power to give the human heart its noblest satisfaction. It enables us to meet that which is one of our most pressing dangers—the silent presence, perhaps the silent increase, among us of a class which acknowledges no responsibility, no ideal, no spiritual force. It claims that we should make known what we have found to be the secret of the joy of our Lord, self-surrendering devotion to the Father's will, and appeal to that which is highest in others, which is the highest in ourselves. It constrains us to labour unweariedly, that in the simplest and purest form the fulness of life shall be within the reach of everyone—the fulness of life, where the feeling of personal pleasure is hallowed and blessed by the consciousness of personal service.

And such a result is not beyond reasonable hope. It depends essentially on a power of divine vision. In the fellowship of Christ things great and small, as we count them, are alike lost

in the infinite. The same thought which bears us to the sublimest heights of speculative faith enters into the humblest duties of our daily intercourse, and gives to them of its glory.

We are members one of another. Our union is more than participation in a common life. Other lives enter into our life; and our life enters into the life of others. "We live," it has been well said, "because others are vigorous"; others live because we shew the truth. Work for one is work for the body. Work for another is work for self. We are strengthened by every soul which is redeemed; and, on the other hand, we suffer loss when we withhold the least service; when we check the word of sympathy; when we dissemble our highest aim through false shame. There can then be no discharge from our obligation. We are all debtors to all with a debt which is seen to grow in payment; and still default would not be possible if each one of us would openly acknowledge the loftiest aspirations which GOD gives him, and claim the help of others to realise them; if, when our own zeal grows faint, we could at once draw energy from the sight of others' needs; if, when we shrink from effort through a sense of our own feebleness, we could remember, with a faith which reveals us

to be heirs of all that is good in the world and fellow-workers with the noblest, that we are indeed *members one of another.*

It will, perhaps, be said that in dwelling on the fact of this membership in Christ, as the stay, the joy, the law of life, I am pointing to an imaginary and impossible ideal: that I am substituting mystical fancies for the stern realities of existence: transient emotions for effective motives: the desires of the heart for the provisions of nature. But such fancies, such emotions, such desires, are not to be disposed of by a passing contrast. If the ideal towards which we have looked brings satisfaction to anxious and inevitable questionings: if it consoles actual sadnesses: if it stirs and feeds elevating thoughts: if it fulfils the noblest expectations which poets and philosophers have shaped of the possibilities of life: if it supplies a new and sovereign impulse for action: if it ennobles ordinary duties by the light of a being which transcends physical experience: I venture to maintain that it brings its own attestation to all who believe in the general truth of things, for no valid reason can be given why we should trust the reports of our senses as to the outward world and refuse to trust the intuitions of the soul on the spiritual order. Thus regarded the human longings with which

the ideal corresponds become a prophecy of the Gospel. The ideal, which was imaginary and impossible before *the Word became flesh*, has been brought very near to us in the Son of Man. In Him the fact is given to which the ideal pointed, and the power is given which the heart craved. In Him we have the revelation of life, keen and piercing, for the determination of our personal responsibility, infinite in its eternal scope, invigorating in the vision opened to each believer of an inexhaustible spring of sympathy. In Him we have also the inspiration of life, through *the Holy Spirit sent in His Name*, Who shews us ever more and more of His righteousness and love and patience out of the circumstances of the passing years, and brings with each fresh trial the promise of a fuller rest. We turn away from Christ, and the soul is disquieted by a generous discontent, haunted by splendid hopes which it cannot disown, which it cannot abandon, which it cannot realise. We turn to Him, and labour, sorrow, death itself, find their place in the accomplishment of a divine counsel, in the sight of which resignation is changed into the joy of willing service.

Brethren, if you have followed the line of thought which I have suggested, you will have

anticipated the practical conclusion to which it leads. Our membership one of another finds its stay and its blessing in our membership in Christ. He Who has revealed to man the divine end of his being can alone enable him to reach it. It has been said that "religion is at the cradle of every nation and philosophy at the grave." If we transpose the saying into another shape, it conveys a memorable warning: "When religion loses its power on a nation, the nation is ready to die." It must be so. Secular forces are unable to evoke or sustain that self-devotion, the child at once and the parent of reverence, by which nations live. The faith in a divine Fatherhood is the necessary foundation of faith in a divine brotherhood; and without faith in brotherhood there is no lasting hope for men. Art and literature could not save Greece: wealth and enterprise could not save Carthage: wise laws and strong legions could not save Rome. When the Lord said to His disciples, "*Ye are the salt of the earth*," He declared the secret of social permanence. Faith in GOD, in GOD made known in Christ under the conditions of earth, is alone able to keep in check the germs of corruption which lie deep in the children of men. But that is able. The soul in fellowship with Him becomes a source of saving energy which gathers

intensity as it spreads. It uses, in the apostolic phrase, *the powers of the world to come.* It brings a purifying light upon the dark places of the world. It has learned the lesson of patience. It knows the might of prayer. It has used the message of redemption. "When anyone says to me," wrote one who drew his strength from the Creed which he did not confess, "'Behold a good "man,' I ask, 'How many souls has he saved?' "When anyone says to me, 'Behold a religious "people,' I enquire what it has done and suffered "to bring humanity to its belief." If, then, we love our country, and believe that she has a divine mission for the nations: if we acknowledge with devout gratitude that GOD has still preserved to us a national Church, the heir of all that is best and noblest in our past history, and fitted to be the Catholic interpreter of the present: if we have experienced, however feebly, that there is a heavenly grace which meets and sustains and fulfils our highest desires: may we, in the widest intercourse of life, accept the charge, the heavy charge, which is laid upon us, and confess our faith in Christ, Born, Crucified, Ascended: may we strive to embody it as having for its scope all that is on earth, and for its stay our Father in heaven: may we shew that we hold it at all cost in deed and in truth, as the master-test of our

opinions, the standard of our aims, the inspiration of our labours, the remedy for the greatest sorrows of the world, the fulfilment of man's greatest hopes, the final, the universal revelation of life.

We, who are many, are one body in Christ, and severally members one of another. That is the thought which this Festival of Union brings before us to-day with most impressive power. May the thought be to all, by GOD'S blessing, a spring of strength and joy and peace in the days to come.

LOVE OF THE BRETHREN.

ἡ φιλαδελφία μενέτω.

HEBR. XIII. 1.

ON two recent occasions I have spoken of the vital relation in which Christians necessarily stand to one another and of the master motive by which their whole life must be inspired. Three weeks ago at Houghton I endeavoured to shew that through our fellowship in Christ we are *one body, and severally members one of another:* a fortnight ago at Sunderland, I sought to bring out that in things both great and small, in facing the sorrows of the world and in fulfilling our individual duties, *the love of Christ constraineth us,* with a revelation of love reaching through all creation, and a force made effective in our weakness.

This afternoon I wish to present the truth which supports these two thoughts under another aspect. We are members of one body: we are

quickened by one spirit: we live so far as we really live because Christ lives in us; but none the less we are distinct each in our personality. Christ has taken to Himself in its completeness the nature which we severally share: we are all "one man" in Him, but none the less *He is not ashamed to call us brethren,* Himself *the firstborn among many sons.* We are, therefore, standing each apart, in the face of the world and in the face of GOD, brethren of Christ, and, if brethren of Christ, then brethren one of another.

This title "brethren," as the characteristic name of Christians, has grown so familiar, that we forget that it was a gift of the Gospel to the world. It was indeed the gift of the Risen Lord. He Himself bestowed it upon His infant Church when He said to Mary Magdalene, *Go unto My brethren, and say to them, I ascend unto My Father and your Father, and My GOD and your GOD.*

And the gift was at once welcomed. We find the title adopted in the earliest record of the corporate life of the Church. In the first chapter of the Acts we read that St Peter stood up *in the midst of the brethren* when he counselled them to complete the number of the twelve, by electing one of their number into the place of Judas. Thenceforward "brethren" has continued to be, as

I have said, the characteristic title of Christians, even though its peculiar force has been left out of sight.

For Christians, we need to remind ourselves, as Christians, are brethren. This close fellowship belongs to them not as men, but as believers. Baptized into Christ, they have in common as "members of Christ, the children of GOD, and heirs of the kingdom of heaven," all that goes to form the most perfect brotherhood. The one Faith is the source, the sanction, the support of their connexion. The acknowledgment of this brotherhood, indeed, more enduring, more sovereign than the brotherhood of blood, comes to us in virtue of the confession of the fact of the Incarnation. The feeling by which the Christian society is held together, the feeling by which all who are united in it are inspired, is the love of the brethren; and this relationship which is realised by Christians is potentially, in virtue of the Incarnation, the inheritance of men.

The conception of such a brotherhood of men, united one with another and with GOD by love, was altogether new when it was proclaimed to the world; and we have not mastered it yet. It is indeed hard to keep the thought before us, and to apply it in the ordinary business of the passing days. But fellowship inspired by love is GOD'S

will for us: it is GOD'S gift to us. It can, then, hardly fail to be helpful to us on an occasion like this to consider a little more in detail the "love of the brethren" which we are charged to maintain.

The word which is rightly rendered "love of the brethren" in the Revised Version, occurs five times in the New Testament. If we take these five passages just as they stand we shall learn better than in any other way what is the source, the scope, the importance of the feeling: how it is a true test of the reality of our faith, and the divine way to the largest offices of love.

1. The virtue occupies a conspicuous place in the earliest letter of St Paul which has come down to us, probably the earliest Christian document. *Concerning love of the brethren,* the apostle writes to the Thessalonians, *you have no need that we write to you, for you yourselves are taught of* GOD *to love one another.* We may well wonder at the words when we remember that St Paul had instructed these new converts for not more than three or four weeks, and still see that writing to them a few months afterwards, he is assured not only that they were familiar with this practical consequence of the faith which they had lately embraced, but that they had realised it in life. "Love of the brethren" was for them found to be

one of the first lessons of the Creed, and it was a divine lesson. Thus our wonder at their rapid progress will cease when we notice the ground of the apostle's confidence. GOD Himself had been their teacher. GOD Himself had revealed in their hearts the meaning of the Gospel. Love of the brethren follows necessarily from the foundation truth of Christianity, but GOD alone can bring home the truth to the soul of the hearer. *No man can say*, St Paul writes elsewhere, *Jesus is Lord but in the Holy Spirit:* no one, that is, can say this not with the lips but with a life which witnesses to the fact that *the Lord became flesh.* This vital belief that Jesus, Son of Mary and Son of GOD, is Lord, is for all who hold it a proof of their Divine Sonship a declaration of brotherhood with their fellow-believers. Everyone, St John says, *that believeth that Jesus is the Christ, is begotten of GOD, and everyone that loveth Him that begat, loveth him also that is begotten of Him.* All believers know that they have one Father, if their belief is real: they know, therefore, that they are brethren. They need no other motive for affection. They cannot but love one another.

2. Here, then, we learn the origin of "the love of the brethren" among Christians in the common feeling of sonship involved in the living conviction that the Son of GOD has taken our

nature to Himself. But how are we to apply the feeling to conduct? St Paul answers the question in his injunctions to the Romans. "*In love of the brethren,*" he writes, "*be tenderly affectioned one to another.*" We must, that is, transfer all the graces of the natural family to the household of faith. No word could be more expressive than that which is rendered "tenderly affectioned." It includes the love of husband and wife, of parent and child, of brother and sister, the love in a word which hallows and ennobles the typical relations of difference, of authority, of equality which must exist among us. In whatever position we may stand one to another in the circumstances of earth, we have in the family an image of our respective duties; and the Faith takes that image and fills it with a quickening force, able to bring into a gracious harmony the various conditions of men. Diversities are not removed, but ennobled and hallowed; and, my friends, if only we could welcome this teaching for our own guidance, what peace and joy and righteousness it would bring into our daily dealing, what considerateness it would give to power, what beauty to service; how it would banish every feeling of jealousy, and lighten the burden of great possessions through a sense of a fellowship of life.

It is said that when a king of Lydia asked

one of the old sages of Greece "if he had wealth enough," he replied, "Twice as much as I could wish, for my brother is dead." If we extend the spirit of the answer to the Christian brotherhood, we can see how the first Christians refused to say that anything they had was their own. We can see how we must, if we are faithful, use all that is committed to us as stewards for the common good.

3. The maintenance of such a temper is not easy. A thousand influences tend to separate us: to obscure that which is deepest by superficial veils: to turn our attention from the eternal to the transitory. Therefore the writer of the Epistle to the Hebrews, the most human, the most pathetic of the books of the New Testament, says, *Let love of the brethren continue.* Those whom he addressed were called to make great sacrifices: to surrender much that was most dear to them by long use: to face heavy disappointments and bitter reproaches. Old ties had to be broken. In this season of unrest and trial, the close communion of believers became more precious than before. The Hebrews had once known what it was: they were charged to preserve it. Whatever might be lost by them through the dissolving of former friendships could be found again in this closer brotherhood, a love begun to last for ever.

Whatever might be lost through their exclusion from a share in the time-hallowed ritual of the Temple would be more than compensated by the sense of the presence of their Lord in their humble assemblies. There could be no isolation for those who were united by a vital bond with men and GOD: no dependence upon earthly accessories, however majestic, for those who found GOD in the simplest circumstances of life. Perhaps we ourselves need this assurance still. It is of priceless value to us, when many traditional forms of belief are shaken, to be constrained to turn to Christ Himself, and to recognise that He is with us still, and to feel the proof of His Presence in the fellowship which His Spirit quickens and sustains. So it is that our very temptations and sorrows place the apostolic command upon us with more than its first authority: *Let love of the brethren continue.*

4. This love, as we have seen, springs from the acceptance of the Christian Faith. But acceptance must be of the life and not of the reason only. The Truth must be embodied, and not simply held or defended. Thus "love of the brethren" becomes a test of the sincerity of our Christian profession. So St Peter writes: *Seeing you have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love*

one another from the heart fervently: having been begotten again . . . through the word of GOD *which liveth and abideth.* Obedience to the Gospel must go before the fruits of the Gospel. By the discipline of obedience the Lord Himself was made perfect; and there is no other way to that love by which He said that His disciples should be known. At the same time the range of obedience is continually increased as we learn more fully the meaning of our faith, and together with the range of obedience, the range of love also. A Christian cannot be occupied by his own things alone. We wrong our Creed grievously when we allow it to be thought that our efforts are concentrated on securing our own happiness. The one way of growth is service. Our first privilege, the first gift bestowed on us by GOD in Holy Baptism, is that we are made "members" of a body. We are, and this is the noblest opportunity of life, "our brothers'" keepers. We rejoice in their joy and are gladdened by their success. "Whenever a godly man sees his Father's image," it has been well said, "he is forced to love it." Wherever the works of the Spirit are manifest, there is boundless hope.

5. So far we have been led to consider the action of the love of the brethren upon Christians one with another, upon the brethren themselves.

But it has a larger issue. In his second Epistle St Peter thus marks the two last steps in the development of the Christian character: *In your godliness*—your godly reverence—supply *love of the brethren, and in your love of the brethren, love.* Love of the brethren makes us, through happy experience, to rate at their true value all transitory differences between man and man. It supplies a solid foundation for "philanthropy," not as a vague general feeling, but as a personal connexion answering to the will of GOD. He who is not our brother in the unity of the Body, is still our neighbour. Our Christian Faith must affect our view of the whole world and of all men. Love of the brethren enlarges our vision. The command, strange as it must seem at first sight when we realise its extent, *Honour all men* can be met by believers with an intelligent welcome. For the most forlorn and wilful of men Christ died and rose again. Love of the brethren, therefore, carries us on to love, and at last when perfected, shews us to be *partakers of the Divine nature,* for *GOD is love.*

Brethren—let me use the word in its most literal and impressive meaning—can you not see in these five passages a vivid picture of the Christian life, of its springs, of its support, of its universal influence? Each passage adds some-

thing to the others. Taken together they offer a marvellous illustration of the hidden harmonies of Scripture. They have no pre-arranged connexion. They are not united by any common purpose. Yet set without selection side by side they form a complete whole. They are, if I may use such a phrase, a lesson in inspiration. As we reflect upon them quietly and patiently we shall see that the family with its thoughtful services, its natural sacrifices, its delicate tendernesses, is the type of this Christian society: see that wherever we are set we are enabled as Christians to bring into our common duties the grace of affection: see that in the strength of the Gospel of the Word become flesh effective ministry is made possible to all according to their several endowments: see that the work of the Faith, the work of our National Church, cannot be accomplished, till the universal obligation of service springing out of "love of the brethren" is recognised, embodied, openly shewn to the world by those who hold it. The love of Christians is, according to the Lord's own words, that which must conquer the world. As it is, does it not seem as if the world had conquered us? and it is in us the Faith must be judged. *Ye are our letter* . . . St Paul said to the Corinthians . . . *known and read of all men.* He anticipated the

modern epigram that "Christians are the only Bible which men of the world read."

What, then, do those who look at us read when they read our lives? Is it that we grieve over the faults of our "brethren as if they were our own," as was said of those Corinthians a short time afterwards? Would their comment on our conduct still be, "See how these Christians love one another, and are ready to die for one another"?

Are Christians as Christians constant in their intercessions for one another: employers for employed, employed for employers—masters for servants, servants for masters—brethren in all conditions for brethren?

Such questions must reveal us to ourselves, and constrain us to ask, as those who are called to be fellow-workers with GOD, whether we, you and I, have pondered sufficiently the obligations, the opportunities, the blessings, brought to us by the "love of the brethren," whether the "love of the brethren" is, as Christ would have it be, a master principle of our lives. And as we reflect on the grandeur of our inheritance in our nation and in our Church: on the restless and not ungenerous discontent and questioning by which we are troubled: on the power of the Faith to meet naturally in the ordinary ways of life every

want of man and men; the prayer must rise in our hearts, may Christian with Christian learn more and more in daily intercourse the power and the attractiveness of Christ present in the least of His little ones: may "love of the brethren" continue, nay, may it spread among us with quickening force, that we may all feel the invigorating energy of a fuller life.

THE POWER OF MINISTRY.

My Sons,

During the last three days I have dwelt on some aspects of the work of Christian Ministers as Messengers, Watchmen, Stewards of God—of the duties, the difficulties, the privileges of their office, of the temper and strength in which it must be fulfilled. Now I wish to gather up much that has been said in one expressive trait from the Gospel. This by God's blessing may perhaps remain with you in unimpaired freshness when the memory of the spoken words has faded away. It is taken from a familiar narrative. When the Lord had descended from the Mountain of the Beatitudes a leper met Him. The sufferer declared his case, confessed his faith, and simply left himself to the Lord's mercy. The Lord accepted the unuttered petition and then, we read, *He stretched forth His hand and touched him.*

"He touched him": this short phrase offers us in a plain and vivid form the secret of the Lord's earthly work, the secret of our own ministry. The touch of the hand becomes for us the symbol and sacrament of the touch of the soul: the effectual sign of the power to conquer.

"He touched him": the original word, as you remember (ἥψατο, not ἔθιγεν), expresses more than a mere superficial contact. So it was that Mary Magdalene sought to "touch" the Risen Lord, clinging to His feet, that she might retain the Saviour whom she had again found.

The act was in no way necessary. A word spoken at a distance would have been sufficient for the cure as on other occasions. The act was even perilous. To touch the leper was to incur ceremonial pollution. But here the Lord was pleased to shew outwardly His penetrative sympathy with those whom He relieved. We find indeed in the records of the Gospel that this touch of strength and tenderness was peculiarly characteristic of His mind. He touched the fever-stricken, the blind, the dumb, the wounded, the dead. That touch was a force to purify, to restore, to strengthen, to raise, the chosen channel of a spring of life. St Peter knew what it meant when the Lord laid hold of him as he was sinking in the storm. The apostles knew what it meant

when they had fallen to the ground awe-stricken by the glory of the Transfiguration.

The touch, we must remember, cost something. It brought, as I just said, pollution with it. And by this the Lord revealed the method of His working. He took our infirmities and bare our sicknesses when He removed them by an authoritative voice. The sovereign King was also the suffering servant, most gloriously King when He was most tenderly servant. This law finds fulfilment through all the circumstances of the Incarnation. St Paul marks the sevenfold humiliation of the Son of man, and then he adds, *Wherefore also* GOD *highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of* GOD *the Father.* The reward answered to the sacrifice and grew directly out of it.

And in this respect, and in this respect only, the example of the Master is offered for the imitation of the disciple. His experience embodies a universal truth in redemptive service. His mind must, therefore, through His gift, be ours also. We can follow the pattern of His humility. We can with trembling prayers wel-

come suffering as fruitful. For us also the effect of labour corresponds to the cost. The promise stands written for our encouragement: *In your patience ye shall win your souls.* Yes: we must win ourselves, and, in one sense, ourselves first. Such a victory cannot be without pain. Each one of us has in some form or other to face the same kind of trial as determined the course of St Francis. Though you all, I hope, know the story, I cannot refrain from quoting it once more. The service gives it a fresh meaning.

Francis, it is said, already full of thoughts of self-devotion, but as yet uncertain as to his special duty, was riding near Assisi when he suddenly came upon a leper. He was greatly shocked at the sight; but then, remembering that he who would be Christ's soldier must first conquer himself, he got down from his horse that he might come near him. The leper stretched out his hand for an alms. Francis gave him what he asked and added a kiss to his gift. He then remounted, and when he looked back all over the open plain no leper could be discovered. He had seen and touched the Lord. He had touched the Lord and was himself touched by Him.

He stretched forth His hand and touched him. The words, I have said, shew under a figure the characteristics of Christ's ministry and of our

own. Let me mark three characteristics only out of many. This touch of Christ was sympathetic, considerate, living.

1. *He touched him.* By this spontaneous action He established a true fellowship with the sufferer whom He purposed to relieve. He shewed that He felt with him and not only felt for him. He did not look at him from above, at a distance, in condescension. He placed Himself on his level that so He might more surely help him. Here and in all His earthly work, He showed the truth of Aristotle's noble words, in a sense beyond Aristotle's imagining, "Every man in his wanderings is essentially akin to man and dear." We all need to make the thought practically our own. In the course of your service you will constantly find much that is repulsive to you physically and morally in those to whom you draw near. You will find a natural shrinking from your task. I will even say that you ought to feel it. No familiarity with evil in any shape ought to make it less loathsome. But what then? You can think of that touch of the leper. You can set what you have in common with the most degraded and forlorn in comparison with that which separates you from Him: the eternal with the temporal. Christ's love will support yours. Here is your first lesson of Christ's touch.

Your approach to men must be sympathetic. You must look through all that which hides from the unloving eye the true humanity on which Christ's love rests.

2. *He touched him.* The touch—the whole action—was considerate. The restoration was complete when the purifying hand was laid upon the leper. Yet the Lord would "fulfil all righteousness." It was His will that the familiar test of the Law should be satisfied. He had regard to the feelings of others, to the feelings of the man himself who was healed; He was careful lest any scruple born of custom should be left unsatisfied. *Go thy way: shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.* No certainty of power absolved from the observance of common requirements.

Here again you find a pattern for yourselves. You must spare no pains to "enter into"—think what the phrase means—the thoughts, the position of those with whom you have to deal. It is not enough that you should be assured beyond all doubt of the truth and the efficacy of your message. You must reflect how it will appear to those who hear it. You must not only rigidly confine yourselves to speaking what you know: you must also patiently consider what impression

your words will convey to others. Words have not an absolute value. They do not mean the same to all men. You must then not rest till you ascertain what your words mean to those whom you desire to teach. So you will give reality to your knowledge both for others and for yourselves, *not setting your mind on high things but condescending to things that are lowly.* Your ruling desire will not be that others should speak as you speak, but that they should hold the truth which you hold. Nothing is less satisfying than a mechanical sameness: nothing is richer than fellowship in differences of form.

This is the second lesson of Christ's touch. Your efforts to correct and to instruct must be guided by thoughtful tenderness.

3. Yet once again, *He touched him.* The touch was the exertion of a stronger life. The Lord, secure in His vital force, could not contract any uncleanness. No power of evil found in Him anything to which it could attach itself. He destroyed by bearing that which He took. At the same time He gave of Himself, of His larger, fuller humanity, to him whom He relieved. So, too, must it be with you. You also in your intercourse with others must give of yourselves. If it is your duty to face evil you must not shrink from it. It will not harm you. That which is

required is not judgment or pity, but active help. And you cannot give more than you truly have and are.

You cannot give more: nor again can you rightly give less. Every advantage, every endowment, every opportunity, is to be administered as a trust. You with all your possessions are instruments—glad and conscious instruments—through whom GOD works when you offer yourselves to Him. So far as you live in Him and He in you, He will make your life effective for others. Common experience bears witness to this "magnetic influence," as we say, of life upon life. Power goes forth from those in whom GOD dwells.

This is the third lesson of the Lord's touch. You will do your work by giving of yourselves to those whom you serve.

He stretched forth His hand and touched him. We have seen in some degree how that which this action expresses—this sympathetic, considerate, living touch—symbolises the power of the Christian ministry. Nothing can take the place of the direct personal intercourse which it represents—our contact with Christ first, and then through Him our contact with men—not organisation, however complete, not preaching, however persuasive, not public services, however continuous.

Not organisation. The man, I repeat, is finally his message. It has been said that "the true Judge is as it were an embodiment of Justice." In the same sense the true priest is an embodiment of religion. We touch others at every point by our life for good or for evil.

Not preaching. Preaching may become both for speakers and hearers an intellectual pleasure or excitement. *Though I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal,* "mere noise and fury signifying nothing." Nay more than this, words not followed by deeds discredit the Gospel.

Not even public services. You all know "the Legend Beautiful."

> "Hadst thou stayed I must have fled,"
> That was what the vision said.

"To leave our prayer when we are called to do some act of charity for our neighbour," said a great teacher of the Renaissance, "is not really a quitting of prayer, but leaving Christ for Christ." "It is good for us" to be on the Mount, but only on the condition that when we have 'looked upon the glory' we descend to take our part in the conflicts and sorrows of common life. The Spirit works through services, but we are charged to apply them. That you may do so,

study your people as indeed part of yourselves. In this way you will, as I have said before, learn as you try to teach. It is not power or knowledge which will bring a fruitful ministry—these may exist in the worst men—but love. Strenuous work calls out respect and our people honour us. Ability compels obedience and our people follow us. Wisdom inspires confidence and our people trust us. But love kindles love which becomes a spring of love, and our people glorify our Father which is in heaven. Even in its external and partial embodiments love has a winning grace as chivalrous courtesy and spontaneous generosity. In its highest form it rests on a Christian basis.

The love of the brethren—the love which comes from fellowship in the family of GOD, created and supported by one faith and one hope —is the only adequate foundation of love, which sees in all men those for whom Christ died.

The fruit of love's work will not indeed come at once, but it will come. In your disappointments and delays let your thoughts turn to Him who said, *I, if I be lifted up from the earth, will draw all men unto myself.* If Christ waits cannot we wait also?

Meanwhile we are not left without our reward. If *perfect love casteth out fear*, love as it grows is a solace of sorrows, and a defence against temp-

tation, even as it springs out of the effort to touch—to heal, that is, and to guard.

Such thoughts of the source and power of ministering love, the soul of our ministry, are natural everywhere; but in this Chapel they are forced upon us by signs and by memories. Love speaks to us from the fabric: love speaks to us from its associations. Take one example only. We lift up our eyes and see the Church endowed with its Divine life by the gift of Pentecost. Directly below the Church, under the familiar emblem, offers her blood for the support of her offspring. The gift of GOD makes man's offering possible, and the blessedness of man is to use for others the life which he has received.

He stretched out His hand and touched him. Christ touches still with a touch to cleanse, to invigorate, to enlighten, to bless, to quicken. What His minister does in His Name, He Himself does. He touches, that we in our turn through Him may touch others. Take the words then, my sons, with all their lessons of love—love shewn, love welcomed, love communicated—as a watchword for your work: take them as you bear your message to alien races in distant lands: take them as you bear your message to the forlorn and sin-stained among our own countrymen: take

them to remind you of what you have received and what you owe.

Take them with the peculiar memories of this most solemn day. You are waiting to receive a world-wide commission which you will fulfil, some at home and some abroad. Thus the very circumstances of the work to which you look forward become to you a parable of the Communion of Saints. One "touch" will shortly bind you together in an irrevocable fellowship. Those who go from among us will be with us still. They will not cease to be of our body if they are engaged on Foreign Service. Nay rather, the soldier on Foreign Service learns and teaches something more than the soldier at home of the greatness and nobility, of the hopes and opportunities of the cause to which he has offered his life, and kindles in his comrades, through natural sympathy, the enthusiasm of devotion. Durham owes more than we can calculate to Durham clergy in Central Africa, in India, in Australia, who are with us still. GOD grant that their numbers may be multiplied tenfold, and that every land may know their labours. So through manifold ministries, and unceasing spiritual intercourse, may we and they gain the inspiration of a larger unity and share the joys of fresh victories. Our

end is the coming of GOD'S kingdom, our confidence is the promise of GOD'S presence. And whatever may be the work which He has afore prepared for each one of you, may you welcome it with glad thankfulness; and if your hearts fail, may you feel, as the prophet felt in old time, that the hand of the Lord is strong upon you.

CONSIDER THE LILIES.

SEDBERGH. 13*th Sunday after Trinity*, 1896.

καταναοήσατε τὰ κρίνα.

S. Luke, xii. 27.

καταμάθετε τὰ κρίνα τοῦ ἀγροῦ.

S. Matt. vi. 28.

CONSIDER THE LILIES.

A Flower Festival suggests to our minds trains of thought by which we are not often visited. It brings the commonest gifts of Nature into close connexion with our Faith, and reminds us of Divine teachings everywhere about our paths which we fail too often to acknowledge and to welcome. For Nature, though it has been marred by man's lawless self-assertion, has a message to the soul. We may rightly suppose that if the Fall had not interrupted the course of our growth before GOD we should have been enabled to read little by little His purposes of wisdom and love in the works of His hands and to grow into His likeness through faithful obedience under the transforming influence of His recognised Presence. But an enemy has found entrance into the world. Waste and ruin have a place there. Its glories are clouded and disturbed. Yet the

human heart has at all times felt something of their splendour and felt that this is of GOD. The familiar language of the Psalter and the *Benedicite* claims for us fellowship with earth and all the creatures of earth in our habitual worship. We say with more or less conscious intelligence month after month, year after year, *Praise the Lord upon earth...mountains and all hills, fruitful trees and all cedars. O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.* And these are not idle phrases. The fact that *The Word became flesh* has filled them with a sacred and abiding power: the Son of GOD by His Birth and Life, by His Passion and Resurrection, has hallowed afresh the scene and the conditions of our life. He has given, if I may so speak, a sacramental value to the commonest things. He has Himself encouraged us to see in sunshine and rain, in the flowers of the field and the birds of the air, signs of the will and power of our Father in heaven, parables of life and action. But the interpretation of Nature is only to be gained by effort. To the careless and the unloving it will be undiscoverable. He bids us therefore '*Consider the lilies.*' It is not enough to cast on them—and they may be taken as representatives of all natural objects—a hasty glance as we pass by. We must fix our mind upon them, and question them and

gain something at least of their secret. The original word for 'consider' is expressive both in itself and from the connexions in which it is used in the New Testament. It describes the intent and thorough observation of one who knows that there is something before him which it concerns him to understand. It is the word which is used of Moses when he drew near to examine the burning bush: of the disciple who fixes his attention upon his ascended Lord: of the brother who reflects how he can help brothers in the Christian battle. Yet the impression which is received may be short-lived, and therefore in the parallel passage of St Matthew the original word is different, though our English rendering is the same. There the Lord says literally: *Learn the lesson of the lilies:* read their meaning with diligent care and make it your own with resolute purpose.

Consider the lilies: Learn the lesson of the lilies. Study, that is, diligently what Nature teaches in all that comes before you and take the teaching into life. For many obedience to the command is impossible. For many 'barricadoed evermore within the walls of cities,' no green meadows, or golden corn-lands, or flower-bordered lanes, or fern-wreathed hill-sides are accessible. They have indeed great problems of life pressed upon them in the din and tumult of

street and mart. Of these however we do not speak now. But you, my friends, have about you all the varied wealth of the country, and GOD bids you consider it, learn its lesson. To do so requires, as I said, a continuous effort. You will be learners to your lives' end under this discipline of loving watchfulness. The reward for a lesson mastered will be to the true scholar a new lesson; the reward of a precept, as it was said in old times, is a precept. A duty fulfilled opens the way to a new duty. 'Grace for grace' is the beneficent law of the Divine school in which we are all scholars. To him that has used his talent well more is given.

How then can we to whom the opportunity is offered fulfil the Lord's words? How can we make our own the open secrets of Nature?

I will mention four rules out of many for our guidance. We can reach the great end by looking thoughtfully at common things: by regarding them reverently: by seeing through them the unseen: by welcoming, when we have done what we can do, unsolved riddles.

1. We must, I say, look thoughtfully at common things. As we are ourselves so will be the vision which we gain. We carry ourselves, our spirit, our temper, our powers, wherever we go. We can see no more than we have the will

and the faculty for seeing. Of one man it is true:

> The primrose by the river's brim
> A yellow primrose is for him,
> And it is nothing more.

To another, touched by spiritual sympathy,

> the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

But within certain limits it rests with us to which class we shall belong. As our choice is made so will our life be. He who looks for much humbly and patiently finds much. He who gives no heed to what falls in his way is left poor by his pride. When Coleridge said

> O Lady, we receive but what we give,
> And in our life alone does Nature live:
> Ours is her wedding garment, ours her shroud,

he expressed perfectly the condition of the interpretation of Nature. In herself indeed Nature is independent of us. We do not create what she bestows, but none the less there must be a vital correspondence between ourselves and that which we observe if her gift is to be effective. It is universally true that there can be no understanding without love.

Nature, I say, in herself is independent of us. And here we are met by a mystery. Some one

perhaps may ask what shall we say then of the innumerable marvels of beauty which in past ages have passed away unseen by human eye, of the innumerable marvels of beauty which could not have been seen by human eye till our own time? Are these all lost, wasted? Nay, rather, does not the fact suggest to us that other beings share our inheritance, and that we are surrounded by unknown hosts of spectators to whom the treasuries of GOD are open? The thoughtful look opens to our vision undreamt-of ministers of GOD.

2. We go on then to the next point. After we have seen all that we can in flower, or lake, or mountain, or star, with what feeling does the object touch us? The answer ought not to be doubtful. Thoughtful looking, if it has its true result, passes into reverent regard. When we replied each one of us to the question, 'What dost thou chiefly learn in the Articles of thy Belief?' we said as children, and the childly mind befits us best to the end of our days, 'First I learn to believe in GOD the Father, Who hath made me and all the world.' 'Me and all the world': it is a phrase of wonderful significance. Do we ponder it in these later years? ponder it still with the childly mind? 'Me and all the world.' Do we indeed carry this belief spontaneously into all we do and think? Do we for

instance if we come upon some wonderful bloom in a solitary place, say at once in our hearts, touched with a fresh sense of GOD'S amazing providence and far-reaching care, 'He Who made me made this also?' Do we bear ourselves in the face of things as those who behold and use and consume what GOD has made, truly made, through whatever unimaginable cycles of change they have reached their present form? Do we really hold that all the objects which fill the earth and sea and sky are as truly GOD'S workmanship as our own bodies? Dare we appeal to the witness borne in our actions? It does not seem possible that we should without one moment's thought defile the air and desolate the earth in the premature pursuit of gain if we really believed our own confession. For my own part I cannot suppose that it is GOD'S will that any treasure which He has laid up for our possession should be procured at such a cost. Reverence and patience would find some better way of securing it in due time; and even now there are cases when the discovery comes, but comes too late to heal the ruin which has been already wrought.

The flower torn up and thrown upon the ground, the sea-bird shot upon the wing in the wantonness of skill, the dog tortured in vain curiosity show the same temper. And such actions,

trivial as they may seem, profoundly affect the character of the doers. When we violate the reverence due to GOD'S creatures we grow insensible to the joy which they can bring. We spoil and waste our heritage. On the other hand the spirit of devotion is strengthened by habitual tenderness. There are many among us, I trust, who have felt something of the truth expressed in the familiar words,

> He prayeth best who loveth best
> All things both great and small;
> For the dear GOD who loveth us,
> He made and loveth all.

We lose, I have said, by irreverence the joy which the least work of GOD can bring to the beholder: we lose also the capacity for interpreting it. The works of our earthly parents tell us something of themselves, of their character, their power, their purpose. Much more surely the works of our Father in heaven witness to His wisdom and love. But their testimony is only intelligible to the opened eye and ear. Many, as you were reminded this morning—the wise and understanding according to earthly estimate—saw no beauty in the Saviour of the world that they should desire Him, because their eyes were closed and their ears dull of hearing and their hearts

hardened. So it is always: such men, wise in their own conceits, can read no parables.

We are set it is true in the midst 'of a mighty sum of things for ever speaking,' but their message is unintelligible till we learn the language in which they speak. This we can do only if we wait and listen with loving hearts for the revelation of GOD. Such waiting and such listening become springs of generous feeling: we are ennobled as more of reverence dwells in us. Admiration lifts us above ourselves. Perhaps indeed we may at last be overwhelmed by the grandeur and beauty of the creation about us. When we are fully alive to its marvel, we may cry with the Psalmist, *When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him, and the son of man that Thou visitest him?*' and then the great truth of the Incarnation rises before us. We do not see the end yet: we do not see man restored to his rightful sovereignty; but we do see Him, *who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour,* and in His triumph we have the assurance of our destiny.

3. Thus from the works of GOD which speak of Him, we rise to GOD Himself. Thoughtful

looking, reverent regard, enable us to see Him Who is invisible. We do not as Christians rest in anything outward. We lift up our eyes to the Son of Man seated on the Father's throne. The feeling that we can do this gives for us stability to the present order. The successions of phenomena which we speak of as laws of Nature are for us manifestations of the will of Him Who changeth not. For us there is the certainty of progress to a glorious end because He through Whom God made the world is also its heir, and is even now bearing it to its appointed consummation by the word of His power. Thus the seen carries us onward to the unseen, and, like Moses at the crisis of his fate, *we endure as seeing Him Who is invisible.* Bowed down by the sense of our own infirmities, awe-stricken by the spectacle of the vastness of the material world, we remain, each one of us, conscious of a Divine fellowship and

> Feel that we are greater than we know.

In spite of all disappointments and reverses, in spite of checks and failures, we can in the strength of that vision *win our souls in patience.*

4. For, as I said, we do not see the end though we look forward to it with untroubled hope. Nature at the best gives an imperfect record.

We cannot explain the mysteries of droughts and floods, of volcanoes and earthquakes. It is enough for us to know that through them GOD works out His purpose. And there is nothing of sadness in this ignorance. How poor the world would be if we could master all its secrets. Difficulties are a call to effort. For beings such as we are shadows are a condition of clear vision. Perfect light to us would be one with blindness. The consciousness of incompleteness is for the believer a promise of that which is to come. Our present condition is summed up by St Paul in words which are the very heart of the New Testament, *The whole creation,* he writes, *groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.* There are sorrow and pain; but not one sorrow, not one pain, is fruitless. They are the conditions of the new order.

I saw here a few days ago, as many of you must have seen often, a perfect parable of human life. I was standing in sunshine: a storm cloud hung over the valley. On the cloud was the rainbow, the token of the covenant; and on the horizon the distant hills lay in untroubled light. From the light to the light—not from the darkness to the

darkness—that is the figure of the life of faith, though transitory shadows may cross the way of the believer.

'Consider the lilies:' 'learn their lessons.'—What then do we gain if in obedience to the Lord's command we strive to enter into the teaching of Nature, thoughtfully, reverently, looking up to GOD, and humbly recognising the inscrutable mysteries which limit our knowledge? We gain, I reply, a fresh and inspiring sense of the immeasurable patience of GOD, of His unfailing Providence, of His unimaginable power, of His victorious love; and each fuller truth becomes effective for our instruction. If He waits through untold ages for the accomplishment of His most certain purpose, we shall be taught to brook delays in the satisfaction of our noblest desires. If He fits into a harmonious whole the earliest and latest events in time, we shall be taught to leave our works in His hands, knowing that 'there shall never be one lost good.' If He keeps for Himself the 'unapproachable fountain of life,' we shall be taught to trust Him to guard the gift which He has bestowed. If He in spite of our wilfulness fills the whole creation still with light and gladness, we shall be taught through the discipline of earth to embrace with a livelier faith the crowning message of His love that *He sent His Son to be the*

propitiation for our sins, and not for ours only, but also for the whole world.

And these lessons, my friends, by which the whole world is transfigured lie everywhere about your steps. They are not the endowment of a few but the appointed treasure of all. The splendour of sunrise and sunset, 'the silence of the starry sky,' the majesty of wood and mountain and sea, the varied beauty of the wayside flowers, the delicate carving of the tiny mosscup are teachers for every one who is allowed to live in their presence. *Blessed are the eyes which see the things that ye see*, if you look on them in the light of the Incarnation. Then

> this world's no blot for you,
> No blank; it means intensely and means well.

But for the most part, faithless to our faith, we are inclined to neglect common joys and carry our own cares to the view of Nature, forgetting the sure lesson of age that 'all that is most precious is common.'

'Consider the lilies:' 'learn their lessons.' Learn their lessons and spread them. This is GOD'S charge to you to whom the country life is given. For others whom He has set to work in the crowded thoroughfares of towns He provides, as I have said, other teachers and other lessons. But love interprets these too, and is enabled to

find in them tokens of GOD'S love. So far in country and in town there is one rule for us all alike. Our duty is to look to the heart of things: to pierce through that which is superficial and temporal to that which is eternal. In this lies our sure and sufficient hope in our present distresses. But as it is we look for material remedies for spiritual evils. We deal with the symptoms and not with the malady. We weary ourselves in restless endeavours to gather earthly treasures. We encourage others to join in the struggle, as if these were the prize of life. But such possessions are necessarily limited, and to share them is to suffer loss. They cannot from their very nature bring wide satisfaction. Meanwhile there is near to us an inexhaustible store of imperishable wealth which grows greater as more share it. The broad fields of nature, the narrow circle of home, supply all that we require for a Divine companionship. What we need most, what all are called upon to seek with importunate and undiscouraged endeavour, is not greater riches or costlier pleasures, but the open eye and the loving heart, the open eye which sees the invisible, the loving heart which transforms affliction. These are able to lighten with the glory of heaven the poorest outward lot. These disclose the way to 'joy in widest commonalty spread.' Having these we want no more. For the vision

of GOD, that is the fulness of human life; and He can be seen in the least thing which He has made, by the weakest child who calls Him Father.

Yes: 'the life of man is the vision of GOD'—they are words of one of the earliest leaders of the Church—'the life of man is the vision of GOD,' '*here in a glass darkly, but then face to face.*'

VIA HOMINIS VISIO DEI.

Errabant quidem adhuc et patriam quaerebant; sed duce Deo errare non poterant. Via illis fuit visio [*jussio* MSS.] *Dei* (Aug. in 1 Ep. Joh. *Tract.* vii. *Edd.*).

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας.

Eph. i. 18.

ST MARY'S, CAMBRIDGE.

Fourth Sunday after Trinity (*June* 17*th*), 1894.

VIA HOMINIS VISIO DEI.

THE writer of the Epistle to the Hebrews tells us in memorable words how the deliverer, the leader, the lawgiver of the people of GOD was strengthened to bear the heavy discipline of disappointment and delay in the fulfilment of his appointed work. He endured, he bore himself courageously when the expected welcome failed, as seeing Him that is invisible. He looked below the surface of things and beyond their present interpretation. That which perplexed him was, he knew, of GOD'S ordering, and he could wait till the lesson of love was made clear, and win his soul in patience. He trusted not in an impersonal force or in an unchangeable law, or in a beneficent order, but in a living, speaking, reigning Lord. He realised even from the first that Divine communion which at a later time was rightly held to distinguish him from other prophets when GOD spake unto

him as a man speaketh unto his friend. He endured as seeing Him that is invisible.

St Augustine extends to the people that which was the characteristic privilege of their chief. The way of Israel was, he says, the Vision of GOD, *via illis fuit visio Dei.*

This then is the thought which I wish to offer for consideration this afternoon; the Vision of GOD, the presence and the power of the unseen. When in the prospect of to-day I looked back over long and happy years spent here in learning and teaching,—in learning above all through teaching—I could find no other thought which seemed to be more natural to this school of great memories and great hopes, no other thought which answered more completely to whatever I have found most precious in my own experience, no other thought which I could desire more earnestly to leave to those who will come after as my last message, the sum of all that I have wished to say in days gone by on the true joy and glory of the world in which we are set to work.

The way of man is the Vision of GOD. The Vision of GOD is the rule and the crown of life; now through a glass in a riddle, as we strive to put together the lineaments of unearthly beauty dimly visible and only partially traced; but then

face to face, when we shall be transformed into that likeness which we were made to gain. We have the capacity for the vision, and GOD is pleased to satisfy it. It belongs not to any special faculty, to the reason or to the understanding—as the scribe thought who by an intelligible impulse altered the Apostle's word—but to the heart which expresses the whole character of man. Blest are the pure in heart, for they shall see GOD. And so St Paul prays for those among whom he had laboured with tenderest solicitude, that they might be enlightened in the eyes of their heart, and that not with any vague expectation but for the attainment of three definite ends, that they might know the hope of GOD's calling, the riches of the glory of His inheritance in the saints, the exceeding greatness of His power to us-ward who believe.

In each case it is the sight of GOD which is dominant. It is His calling, His inheritance, His power, which we are enabled to behold. Looking to Him we are lifted up above ourselves, and taught to form a true view of our own destiny, of the purpose of creation, of the present working of transforming love. Looking to Him we are guarded against the three sore temptations which come to us from the sense of necessary failure, of

apparent loss, of personal weakness. Looking to Him we take courage and press forward unhasting and unresting. *Via hominis visio Dei.*

1. The way of man is the Vision of GOD. In order that we may recognise the end of our way we fix our eyes on the hope of GOD'S calling. Our highest hope reveals us to ourselves and to others. Our highest hope is the measure of our character and of our faith. We are—we were—in the startling language of the apostle, saved by hope. Already we understand in part the meaning of the phrase through our own experience. Looking within we refuse to acquiesce in the sad issues of defeat and claim for ourselves the great confession

> "What I aspired to be
> And was not comforts me."

Looking without upon the manifold checks of a great cause we keep hope with resolute confidence—

> "the paramount duty that Heaven lays,
> For its own honour, on man's suffering heart."

The end is not yet nor here. The end is determined by GOD'S calling. It was not an idle dream when men of old time, trusting to the soul naturally Christian, aspired to be made like GOD. That is His will for us. He calls us to Himself,

as He calls He will enable us to follow. He is our hope, present with us still in all the forms in which He was present to His people from the first. He walks with us in the cool of the evening. He comes to us through spiritual visitants. He addresses us through His prophets. The Incarnation gives distinctness to all these familiar representations, no mere theophany, but the complete fulfilment of that union of GOD and man in which there is the perfect peace of hope realised.

GOD calls us; and His call discloses the unseen depths of life. As we listen the sense of our kinsmanship to Him whose voice we recognise is awakened in us. We feel that we are His offspring, and not we only but all who share our nature. The companionship which we welcome is within the reach of all. So hope revives in spite of the distressing appearances of the hour. We assert ourselves against the tyranny of time in the strength of the eternal. Our endeavours however imperfect confirm our resolution. It is after all the loftiest claims which stir and attract our fellow-men, and our own powers of action are immeasurably enlarged when we are moved by the conviction that the highest is possible for all.

GOD calls us. For us the one thing needful is to sit still in calm moments and listen to His

voice. As we listen the meaning of our destiny, in spite of all the hindrances and sorrows which throng our way, becomes clearer. We can return a response, however feeble, to the voice which bids us onward. And in our distress we turn to the Son, in Whom we are sons, Who met the Father's will with perfect obedience, and found suffering infinitely fruitful, and death, welcomed in place of a translation in glory, the spring of indissoluble life.

Looking then to GOD with the eyes of our heart enlightened we see the end of our way in the hope of His calling. *Via hominis visio Dei.*

2. But this is not all. That we may regard with calm, sure gaze, the mysteries of the world, we fix our eyes upon the riches of the glory of GOD'S inheritance in the saints, and discern the great purpose which goes forward through the ages. We cannot stand alone. We cannot separate ourselves from all that by which we are surrounded. We are dismayed when we look back over the waste, as it seems to us at first sight, of men, of generations, of nations. We look forward and see, as we think, an inevitable heritage of sorrow prepared for new races; and as far as we can trace the facts of existence, the pains and conflicts by which men are desolated, seem to reach through all life. But what then?

Of God, and through God, and unto God are all things. Man and man's realm are God's inheritance. We were made for Him. Creation, as we have heard this morning, waiteth for the manifestation of the sons of God. In this light humanity and nature assume a new aspect. All that really is, is for Him as it is in Him. "There shall never be one lost good."

And even for us now the world is as we ourselves are, mean and pitiful to the purblind and querulous, but in its travail-pains rich in promise to the humble and large-hearted. We touch the seen and the unseen with our whole nature. We can dwell on the outward and the temporal; we can rise to the spiritual and the eternal. We are ourselves part of all our experience. Heaven, it has been said, is required to complete earth. I would rather say that heaven, that is the Presence of God, is required to interpret earth. If we can feel that Presence; if we can trust it; if we can move about in the face of our fellows and in the face of Nature, as knowing the riches of the glory of God's inheritance in the saints, we shall extend the joy of this assurance to the interpretations of dark problems: we shall not doubt that He will gather and guard and purify all that can bear the light of His countenance. We shall, perhaps, come to under-

stand, even in the narrow range of our labours, that that which hath been made—that which hath come to be—was life in Him: we shall not forget the infinite in things under the stress of present distresses, and endure as seeing Him who is invisible: we shall bring to Him all that He has given us in powers, in resources, in opportunities, that so we may be enabled to enjoy them for ever.

We see little, but we see enough to trust much. All things end in a mystery—how can it be otherwise for creatures such as we are? a mystery not yet made known, except so far as all the mysteries of being are included in the central mystery, the Word became flesh, in Whom, as we read with thankful hearts, it was the good pleasure of the Father, to sum up all things, the things in the heavens and the things upon the earth, in Him, in Whom also we were made an heritage.

In that counsel of loving wisdom and righteous love,—for wisdom and righteousness and love are indeed all one—we find rest, and the form in which the wisdom is conveyed to us opens a glimpse of wider relationships through which the significance of human life is immeasurably exalted. It shews depths beyond depths, as we speak:

> "Worlds
> To which the heaven of heavens is but a veil."

That which was wrought on earth extends to the utmost limits of existence. Orders of being of which we cannot form any conception share the blessings gained by the Son of Man on the scene of our service. Even now we are come unto the city of the living GOD, the heavenly Jerusalem, and to innumerable hosts of angels in festal assembly, and these by GOD'S appointment minister to us. To realise this is to master the august truth to which the first of Greek philosophers pointed when he said that "The world is full of Gods." The world is full of the hosts of GOD, fellow-servants with us. We are not set to do our work alone in sterile vacuity, but compassed about with a great cloud of witnesses, who, as GOD bids, breathe into our souls, from their experience, victorious confidence.

Looking then to GOD with the eyes of our heart enlightened we can regard without misgiving the mysteries of our way, beholding even here the riches of the glory of His inheritance in the saints. *Via hominis visio Dei.*

3. Yet there is an element of awe in the spectacle of the fulness of life which is disclosed to us in the revelation of the issues of Christ's work. St Paul sets it plainly before us when he describes the nature of our conflict. Our wrestling, he says, is not against flesh and blood, but against

the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. We have all felt, I imagine, what the Apostle means, those subtle questionings, those evil promptings, those vain suggestions, assuredly not our own, which hover about us; and we have cried in sadness of soul, What are we that we should meet such foes, matched in an unequal combat? Once again then that we may learn the strength of our faith, we fix our eyes on the exceeding greatness of GOD'S power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places. The Apostle piles word on word, fact on fact—power, strength, might, Resurrection, Session—that he may convey the thought of help equal to our uttermost distress.

Flesh and blood are, as every day teaches us, exposed to the assaults of innumerable temptations. But the Lord Himself, Who took upon Him the nature of those who were His brethren, has borne them all and conquered. On the cross He met our adversaries and triumphed over them, fulfilling to the uttermost the will of GOD. By His life and death and ascension He brings to us the virtue of His victory.

Meanwhile in the time of our discipline we turn to Him, not as He hung upon the tree with bowed head and closed eye, but seated on the Father's throne, and looking to Him we recognise that there is nothing in our true nature which may not be hallowed by His help. So once more we renew the battle in which we have been worsted, smitten down, yet not destroyed, always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. To the last the word is true: *Via hominis visio Dei.*

The way of man is the Vision of God. And do we not all feel in our wanderings and waywardnesses, in our vacillations and despondencies, in our restlessness and isolation, in our self-seeking and self-distrust, that we require this guiding, invigorating, inspiring, vision? require to dwell upon it with the eyes of our heart enlightened, if we are to do our part as members of Christ's Body?

The Vision of God brings a just proportion to our estimate of claims and actions, and makes clear that to love Him is the first commandment and to seek His kingdom the first duty. It guards us from the perils of living for the moment, and enables us to anticipate the verdict of

righteous judgment. It lifts from us "the weight of chance desires," and confirms the lesson which our experience teaches us that what *is* is independent of time.

The Vision of GOD restores hope in the prospect of the greatest sorrows, and confidence in the discouragement of present failure. For since His love for His creatures is inexpressibly greater and purer than our love, every suffering is seen to be part of a discipline of mercy; and for ourselves we need nothing more than to know that so far as we are fellow-workers with Him, the fruit of our labour cannot fail.

The Vision of GOD calms the passion for excitement, which masters and torments us as long as we forget His Majestic Presence. It purifies literature and art, which become debased when phenomena are treated as ends in themselves, all equally worthy of representation as facts of human experience, and makes of both interpreters of the unseen and the divine which underlie them.

The Vision of GOD gives unity to thought and action, and binds His servants together in one communion. For each one coming to Him offers in simplest sincerity all he has for the accomplishment of His will, and finds himself in fellowship with all who work in like devotion, so that all in

due measure contribute to the life which all share.

The Vision of GOD calls out all that is noblest in us by revealing our affinity to our Father in heaven, and imparts to him who has rested in its transforming light a power of bringing conviction to others, which none else can have.

The Vision of GOD justifies man's invincible instinct that there is a progress in the course of nature and history, which cannot be determined by things themselves, and gives fresh energy to the social feelings through which society moves forward towards that final harmony of man with man, and of class with class, and of nation with nation, in which humanity, broken into fragments for the complete development of its powers, gains the consciousness of one being as the expression of one thought.

The Vision of GOD makes of life, in the great phrase of Origen, a continuous prayer, and opens our hearts to prophetic cries which witness to the fulfilment among us of the promise of the latter days, while the Lord pours out of His Spirit upon all flesh.

For we live in days of revelation. The Spirit still takes of the things of Christ and shews them to dedicated souls. We need no new message for the fuller development of religious force among

us; but we do need to take to ourselves the old message with simpler faith, with completer trust, with more loving self-surrender. We need to bring it into all the relations of social and national intercourse. We need to take it from the region of intellectual debate into the market-place and the council chamber.

The way of man is the Vision of God, and the Vision of God is the welcome of the Incarnation. "He that hath seen Me," Christ said, "hath seen the Father." This fact, this truth, reaches through all life, all being. It is the confirmation of the hope of our calling, the sign of God's inheritance, the pledge of the unfailing strength of all that believe. To apprehend it with growing intelligence, to apply it with resolute patience, to use it as the inspiration of our efforts, is to make our own the victory in which the world has been overcome.

We are, as I believe, on the eve of a fresh manifestation of spiritual power. During my own working time I have watched with anxious attention the changing currents of thought. I have seen some of my contemporaries seek peace and strength in the calm study of physical phenomena, renouncing the thought of all beyond: some in the restoration of the opinions and practices of an earlier age. I have seen some trust to the power

of self-interest to fashion a healthy and vigorous society: some to the power of emotion to regenerate it. I have seen some able to regard the fortunes of their fellow-men as a drama enacted for their amusement: some ready to use the necessities of others as an occasion for their own aggrandisement. But human life is greater than the interpretation of any one time: greater than that which falls under the senses: greater than that which finds satisfaction in personal wellbeing or exalted feelings. The unrest, the lack of self-control and self-collection among us, the blank pausings on the edge of unfathomable depths, the eager questionings of the unseen, the vain strivings to make spiritual things real by material embodiments, the alternations of bold assertions and timorous appeals to authority, bear the same testimony. We have not that for which we are made, and we know our need.

Even now GOD is waiting to supply it, to supply it in a fresh coming of His Son. You, my younger friends, friends as loving children of a common mother, have opening before you, a time of work richer in opportunity for England and for the world than man has yet known, richer because there has been a fuller preparation for effective action. But that you may know the day of your visitation pray without ceasing that the eyes of

your hearts may be enlightened to see Him whom to know is life eternal.

Pray that in that most awful and gracious Presence you may lay down every self-centred purpose, and know that you are called to be members of a divine body, living only as you serve.

Pray that you may cherish the loftiest ideals of duty which rise before you, when you lift up your eyes to your Father in heaven, and so become faithful stewards of that fragment of His inheritance which He has committed to your care.

Pray that in your daily struggle against foes within and without, you may use every power of body and soul, as those who believe that each can be hallowed through His might who raised Christ from the dead and in Him placed our nature at His right hand in heavenly places.

Pray that no impatience, however generous, may hurry you into injustice, and no reverence for traditional opinions, however natural, no charm of novelty, however fascinating, may impair your single-hearted devotion to truth.

Pray that in every act of worship and in every deed of service you may look with the eyes of your heart enlightened to the living, loving Lord, Who is Himself the end of every form of earth

which He hallows, and of every ministry of earth which He inspires.

Pray in the name of the Son of Man, trusting His own promise—Ask, and ye shall receive, that your joy may be fulfilled.

Via hominis visio Dei. No privilege can be greater than to direct one soul to that way of light which brightens to the perfect day, when there shall be night no more. No joy can be greater than to enter upon it, and to behold from afar the glory of the Lord by which man is transformed into the same image, from glory to glory.

May GOD in His love grant to you all this double blessing. The festival of England's first martyr is a call for the dedication of fresh witnesses to the faith.

Witnesses have never failed us, witnesses and benefactors, by lives of open labour and silent munificence. Within the last hour I have heard that one has passed from among us to whose loving care and unobtrusive generosity this church will bear testimony to future generations. As to his services to the Library I am told "that we must go back three hundred years (or nearly) to find a parallel."

There is a strange pathos in the fact that it falls to me to notice this our latest loss. It is more than forty years since I first knew Mr Sandars as a pupil at Harrow. Gentle and affectionate, he won my heart then; and his life, too quickly completed, as we think, has fulfilled the promise which he gave of simple devotion to duty. His benefactions were graced by thoughtful interest in the object which he aided. His studies were made to serve the larger cause to which they were directed. In times of restless excitement and ambitious piety we may be thankful that there are still those who find strength in quietness, and the exercise of Christian faith in the unostentatious charities of the passing days. We are stronger and calmer for their example. They know, as we trust, what we strive to learn: *Via hominis visio Dei.*

APPENDIX.

I.

Our Conference to-day is, to me at least, a meeting of deep and peculiar interest. We are gathered together to hear primarily the judgment of laymen upon grave practical questions of Church life. When, after the Visitation last year, I ventured to suggest that it would be well if the next Conference were distinctly a laymen's conference, the proposal was cordially received both by the laity and by the clergy, and I confidently expect that we shall learn much in every way from the frank and full expression of lay opinion upon fundamental problems of ecclesiastical work.

And now, in justification of my proposal and my expectation, I will say a few words on the position of laymen in the Christian society, as Churchmen, as Communicants—for I cannot understand how anyone can be a Churchman and not a Communicant—as members of the Body of Christ.

I shall necessarily leave very much unsaid. I shall not touch on the work of women—certainly not the least part of lay work. I shall not anticipate the discussions which will follow on the appropriate use of special lay gifts. I shall endeavour to regard the subject in its broadest aspect, and to show that the conventional distinction which we draw between the general obligations of the laity and of the clergy has no foundation in

Scripture: that there is but one standard of Christian service: that there is but one divine life in which all the members of Christ share alike, according to the full measure of their capacity and their situation: that the testimony of the Church is misdelivered if any member is left free to withhold himself and his endowments from complete surrender to the claims of the Faith.

We need to face the question. The technical study of theology is indeed the work of the clergy, but the application of doctrine is for all Christians equally. As it is, the words of the clergy are listened to: their teaching is accepted with more or less intellectual acquiescence or satisfaction; but it is tacitly assumed that it does not belong to everyday life. The result is a deadening of religious effort; for nothing is more fatal to nobility of conduct than the formal acceptance of lofty teaching without regard to its consequences. Such a divorce of thought and deed sets a man at variance with himself; and it produces inevitably in others a suspicion of general unreality and insincerity on the part of believers. Yet we may easily be blinded to the grievous error. The Christian view of the world, of life, of man, is of unparalleled grandeur. It is fitted to engross our highest powers, and to satisfy our highest aspirations. Engrossed and satisfied with religious theories, we forget that the value of doctrine does not lie in any speculative result. Christian doctrine is intensely practical. The blessing which it brings is not for knowing but for doing. It is designed to give, and it is capable of giving, clearness and breadth of vision, permanence and strength of motive, inexhaustible force of action in every region of human activity; and the whole work of the Church is imperilled if the Faith is not seen to make the powers, the endowments, the opportunities of all who hold it, contributory to the common good.

This is unquestionably the teaching of the New

Testament. It is assumed in the Apostolic writings that in the rich variety of divine gifts no believer is left without provision: that in the manifold complexity of the body, no least part is left without its function. And this teaching is not for the study but for the council-chamber and for the market-place: for life in its humblest routine no less than for life in its most sublime ideals.

St Paul was not writing to the clergy but to the Church when, in his earliest epistle, he bids the Thessalonians *admonish the disorderly, encourage the faint-hearted, support the weak.*

He was not writing to the clergy when he charged the saints—the baptized—at Ephesus to prepare for and engage in a spiritual warfare, and at the same time seek for him—their teacher—power to fulfil his special office in *making known with boldness the mystery of the Gospel.*

He was not writing to the clergy when he prayed that God might give unto his readers *a spirit of wisdom and revelation*, by the enlightenment of *the eyes of their heart.*

It is needless to multiply illustrations. The Apostles take for granted in all they say that the Christian life in every shape is equally a sacrifice and a service, differing in form but not in spirit. Lessons are seen to be conveyed by the Holy Ghost through manifold varieties of operation. No distinction of function brings schism in the one life. And the fruit of every operation and of every function, through the equal co-operation of Clergy and laity, is required for the well-being of Christ's Body.

But through the action of many causes we have broken up life into fragments. We speak in dialect on the highest things. We live each in our own world. Public worship, separated from the main sum of our lives, is our one religious meeting-point. In consequence of this, the Church is impoverished through the want of the charac-

teristic spiritual witness of different workers. For if we are Christians, our work, whatever it is, is our faith made visible. If we are Christians, we have, as we believe, light from the Incarnation upon all human problems, on the problems of business and pleasure no less than on the problems of opinion and devotion, and we must be seen to walk in the light, that our Father may be glorified.

It is clear, however, that at present there are many problems for which we have not sought a solution from the Faith. This is felt most keenly when social questions occupy men's minds. Here, more than anywhere else, we may expect the spiritual influence of the Gospel to reveal itself with healing power, not so much through any heroic efforts as by the silent and spontaneous assertion of its true meaning throughout common life. But to this end we need the knowledge of all and the help of all. We need alike the sober wisdom which comes through experience in affairs and the generous enthusiasm which springs from the vision of the destiny of creation. We must take counsel one with another with perfect frankness. We must through resolute patience first realise ourselves and then show openly in deed that religion is not simply, as has been affirmed, "a consolation of the fears of men," but rather a confirmation of their hopes.

And this, as I have said, must be done naturally in the ordinary way of life. The ministry of the clergy will take one form, the ministry of the laity will take another form, but both ministries are essentially one, and both are designed to give one message. Someone lately said that "Christians are the only Bible which men of the world read." St Paul anticipated the judgment in words which pierce to the soul. "*Ye*," he writes to the Corinthians, "*are our letter . . . known and read of all men*"—carrying assurance to my heart and clear testimony to the world—"*as ye are shewn to be a letter of Christ, . . . written not with ink, but with the spirit of the living God.*"

The elements which are looked for in the ministry of the clergy are familiar to us all. The elements of the ministry of the laity, which are equally distinct in the Apostolic writings, are less commonly recognised.

The layman, as a layman, has a spiritual service in regard to public worship. The charge to the Church at Thessalonica, to which I have already referred, closes with the remarkable words, which find a frequent echo in other epistles, "*Brethren, pray for us.*" In one of the earliest Christian writings we read, among elementary precepts of life, "My child, thou shalt remember him that speaketh the word of God to thee by night and by day . . ."

If congregations in this spirit habitually remembered before God the difficulties of those who preach to them, if they carefully prepared themselves to hear, if they listened for the voice of the Spirit, even through the "speech" that seemed to the outward ear "contemptible," it might be that criticisms would be turned, uot unfrequently, into thanksgivings.

There is yet another work in which laymen can most effectually recognise the claims of Christian brotherhood. Only a small proportion of those confirmed in Durham, about one-third, as nearly as I can calculate, become habitual communicants. It would, I believe, be otherwise if they found themselves admitted at once by Confirmation to a fellowship of friends ready to encourage, to guide, to support them in the first steps of their new life. Such loving oversight is not for the clergy only or chiefly, but for "the brethren"; and there ought to be in every parish a band of Communicants ready to watch over the newly-confirmed with tender affection, "witnesses," in the words of the Prayer-Book, "of their confirmation" as elder brethren and sisters in the Faith.

I need say nothing of home, which is the layman's sanctuary. As the home is, so is the Church, and so is the nation.

From the home it is natural to pass to the school-room, and here I believe that there is a work for laymen to do, of vital importance at the present time, as managers and visitors, both in voluntary schools and in board schools. Every school in a town, at any rate, ought to have a staff of lay visitors. Such a body might do much which cannot be done in any other way to cheer the teachers by their sympathy and to stimulate the scholars by their interest. In their kindly and welcome visits, abundant opportunities would arise in which educated laymen could direct attention to some object of nature or art, some picture or flower, some wonder of science or literature, and so far widen the children's range of observation while their minds are still sensitive to fresh impressions, and guide them insensibly to open springs of inexhaustible pleasure. Education necessarily brings new wants, and we must prepare betimes to satisfy them. It is the discontent of intelligence which is chiefly perilous to states, and this admits of reasonable remedies.

> "God uses us to help each other so,
> Lending our minds out."

There are other services which are generally recognised as lay-work, but which are not as yet seen in their proper light as a true administration of gracious gifts of God. Churchwardens, guardians of the poor, magistrates, councillors, employers of labour, have ministries entrusted to them in their respective offices through which the power of the Faith can make itself felt and seen. Those who have time at their command are bound to meditate on the great sorrows and the great hopes of the age and to give expression to their thoughts; the next generation perhaps will realise their thoughts in deeds. In the meantime there is abundant room for present labour in many forms. Here provision may be made for reverent funerals. There it may be possible to meet through an organisation of

private charity, supplemented by the aid of the Poor Law, the needs of old age. First applications for relief and first convictions open the way for friendly and effective counsel: repeated offences, for merciful severity. Much has been done lately for the dwellings of the poor, but much still remains to be done. In many places open spaces and recreation grounds can be provided and committed to the care of volunteer keepers. And above all, opportunities may be made and used for wide and intimate social intercourse. It is through the sympathetic mingling of classes, now often separated like strange nations, that our present distresses will find most certain alleviation. We are as yet ignorant in a great degree of the thoughts, the ways, the ideals of one another. The poor know little of the cares and weariness of the rich: the rich know little of the temptations and resourcelessness of the poor. The changed conditions of labour have made the old personal relationship of employer and employed impossible. The individual man for gain and for loss is merged in the Trade Union. At the same time we are heirs of a patrimony of sad memories. If anyone will study Mr Allen's Report on Education in Durham in 1840, or the Sanitary Report of Sir J. Walsham in the same year, he will not wonder that a sense of old neglect and wrong should survive amongst us. The suspicion and distrust which spring from this source can be—may I not say, can only be?—removed by the familiar and sympathetic association of all alike in the endeavour to secure the common good. When men meet face to face, not to defend a predetermined judgment, but to discuss a problem or to compare experiences, they learn self-respect and respect for others. If nothing else can be done at once, the sense of wrong which exists on one side or on both sides will be removed, and with the sense of wrong the feeling of bitterness which makes fellowship impossible. There is a strengthening, purifying power

in sincere conversation. Even in industrial disputes it will be found that those Boards of Conciliation have been most effective in the past in which there has been the most continuous and equal intercourse between masters and men; and here lies our sure hope for the future. By such intercourse we shall in time come to the root of things beyond the region of temporary compromises. A compromise may be good as the preparation for a truce, but it cannot be the stable foundation of the enduring peace towards which we strive. Meanwhile we can endeavour little by little to translate into the terms of our own circumstances the evangelic precepts for social gatherings. Social life may supply the occasions for friendly meeting which work has ceased to supply. The means are not far to seek. We have not adequately used endowments of position or of estate in the way in which they may be used, as forces to harmonise and not to accentuate differences of rank and wealth.

Now all these works, reaching through the whole range of daily duties, are, I repeat, spiritual works, and they are lay works. They belong to the fulness of the Christian life. Those who fulfil them offer the first-fruits of their special offices; and they may be in the truest apostolic sense "helps" and "prophets." But as yet we want the courage to confess our highest hopes. We do not openly take our Faith in earnest. An irony is dominant in society which is dangerous to generous enterprises. We have still to learn to interpret the Bible as a living Book, speaking to us a plain message in our own language.

Perhaps, however, it will be said by those whose confession and co-operation I desire most earnestly, that they have no leisure to consider and still less to carry into effect far-reaching measures, or to occupy themselves with details of public work: that they are exhausted by the labours of each day as it comes.

The plea reveals the master evil of the time. The leaders of industry in an age of unlimited competition are worn out with seeking the means of living: they have no time to live. But can we be satisfied with this use of time? Can we as Christian men rest contented with this condition of trade and commerce? Business and worship must be one; and, after all, the supreme desire of every Christian, of every patriot, is to make men and not to make money—to raise every citizen to the full standard of his calling, both in its privileges and in its duties. If we have wealth, we shall strive to use it for this end: if we seek wealth, we shall be willing to subordinate to this end our hope of larger gain.

Want of leisure, then, brings no valid excuse for leaving the highest claims of life unsatisfied; and I do not fear that a second excuse which has been alleged sometimes will be brought forward seriously. I do not fear that anyone who has reflected on the central truths of the Christian Faith will say that he has no power to fulfil his share in the spiritual ministry of common life which I have sought to indicate. He stands in present communion with the Holy Ghost—lord of the treasures of the world to come. The vast mass of indifference by which he is beset will not dishearten him, for he knows that beneath it lies a nature which is akin to God. He looks back over the past, and, assured by the certain, if slow, progress of great ideas, he recognises that the words are true which tell us that "an appeal to the reason of the people has never been known to fail in the long run."

The history of our own country during the last fifty years is a striking commentary on this lesson of hope. It seemed to impartial observers at the beginning of the period that we were on the verge of a revolution. The revolution has in fact been accomplished, but far otherwise than was anticipated. The principle of association was called into activity—the principle which Christianity

claims and hallows as the rule of social life—and even in our sorest troubles we can now discern that righteousness and truth are more and more clearly acknowledged as the law and goal of popular movements. Voluntary combinations on a large scale have proved that masses of men are touched by generous sentiments; that they can postpone personal to social aims; that they can provide for the sagacious administration of complicated affairs; that they can give and receive public honour as the adequate reward of devoted service. We cannot, indeed, rate too highly the power of lofty ideals; and whichever way we look, the Christian ideal, alike in its foundation and in its fulfilment, will be found to satisfy the uttermost desires of men.

Here then our Faith has its place. It is entrusted to our keeping and to our use. We, as Christians, clergy and laity alike, with no difference of responsibility, are charged to proclaim it as giving to men the pledge that the highest can be attained. The proclamation will be, not through great words only or great deeds, but in the simplest offices of daily business and intercourse, done, in St Paul's language, *in the Name of the Lord Jesus.* We all are heralds in the whole sum of our lives, but the issue is with God. We shall not, therefore, be disquieted if we find no fruit of our labours. It is, perhaps, the noblest office of men to prepare the harvest for the generation which follows.

For the most part, we think too lightly of life. We look upon its surface and judge that it is shallow. We are distracted by its accidents and we forfeit the sense of its grandeur. We labour incessantly to hide the end of the transitory and we lose sight of the eternal. But for every one, it has been most truly said, "life is a mission," a mission from God.

This is the one thought which I have desired to emphasise. This is the plain message of the Bible; this

is the plain charge of our Prayer Book. The words with which we were severally "received into the congregation of Christ's Church" are no graceful survival of some earlier form of thought. They are literally and sternly true. We are all set to be His "soldiers and servants to our life's end"—soldiers who shrink from no peril, if we can overcome or repel His enemies; servants who shun no burden, if we can bear one stone to the growing fabric of His sanctuary; soldiers and servants, not by the assumption of any exceptional duties, but by serving Him who is invisible in our ordinary engagements. To this warfare, to this service, we were all pledged in our Baptism; to this warfare, to this service, we were all solemnly appointed in our Confirmation by laying on of hands, with the far-reaching prayer that we might "daily increase in the Holy Spirit more and more."

Life, I repeat, Christian life, is a mission, a mission to the world. We who believe are in the purpose of God *a kind of first-fruits of His creatures.* Our part, then, as men called all alike to some share, however humble, in the fulfilment of this glorious office, is not to guard or to accumulate barren treasure, material or intellectual: not simply to hand down a lighted torch with undiminished lustre; but to kindle a flame, to spread the energy of enthusiasm, to make great claims on men answering to their highest powers and their divine destiny; and, if our faith fail not, they will answer in God's time. He who said, "*If they persecuted Me, they will also persecute you,*" said also, "*I, if I be lifted up from the earth, will draw all men unto Myself.*"

Semen est sanguis Christianorum. The witness of life and the witness of death are alike fruitful.

II.

THIS season brings to us again opportunities for retirement and meditation and self-questioning, which the temper and the thoughts of the age make more and more necessary for our spiritual health and growth. There are on the one side, as we know too well, restlessness and impatience and unsettlement of old beliefs; and on the other side an increase of vague spiritual aspirations and moral fervour and social enthusiasm. Eager reformers, intolerant of the words of Christians, meet us on every side with the old cry, "Shew us your works." We cannot reasonably disregard the challenge. The Gospel, if anything, is practical. We are bound to ask, in the sight of GOD, how our Faith influences our life; what fruits it bears in our own character. How should we be known as Christians, as believers in the Lord born, crucified, ascended, by all among whom we move? How should we know ourselves to be Christians in the silent review of the master-principles of our actions?

We are timorously anxious in many cases about the force of Christian evidences; the one irrefragable evidence is the experience of the Church and of the believer. We are wearied and perplexed by questions as to the external history of the Bible: the one question which we need to

answer is, Do we find in it "living oracles"? The problem in both cases is finally not a problem of historical criticism or of philosophy but of life. "No word of the Bible," it has been truly said, "is to be understood save through a deed." No article of a Creed has a saving force except so far as it becomes a spring of spiritual power.

In order to realise these vital truths we need at the present time, as it seems to me, to recover and deepen the feeling of the brotherhood of believers as joint heirs and stewards of divine blessings. We have preserved the individualist type of religion which gives intensity to personal faith. We have regained the ennobling sense of the corporate life of the one Catholic Church in which we all share. But we have not yet given a true expression to the fellowship of the congregation: we have not drawn the conclusion which St Paul draws from the fact that *we are partakers of the one bread* (loaf) in the Holy Communion, when he says that *seeing there is one bread* (loaf), *we who are many are one body.*

I wish then to propose for our consideration during the coming Lent the commonest titles which are given to Christians in the New Testament, in the hope that they may bring distinctness and reality to some of the fundamental privileges and duties which we are called to exercise in our social life. We are *disciples* in the school of a living and present Lord: *saints* consecrated to the service of one GOD: *brethren* in union with Him in Whom we were created and redeemed.

(1) We are *disciples* of a living and present Lord. The Faith is essentially progressive; and the line of progress is intelligible, because it is directed to a certain goal. We were made to attain the divine likeness. That likeness is presented to us in the person of Christ. As we abide in His word we come to know the Truth. This learning is not of the intellect only but of the fulness of life. All experience contributes to the understanding of

the Incarnation; and fresh understanding of the Incarnation has a quickening energy. "Every religion," it has been said, "is exposed to inevitable decay." But Christianity, by its very nature, includes a power of continual renovation. It is the interpretation and application of facts. It grows therefore with the growth of humanity. It embraces in its range every interest and every endowment of man. As man masters the treasures of his domain, he comes to see more clearly the treasures of heavenly wisdom which correspond with them. *All things are* ours; *and* we *are Christ's; and Christ is* GOD'S.

Do we then accept gladly and humbly this position of learners? Do we wait ready to welcome fresh voices of the Spirit brought to us through history or nature? Do we dare to say without reserve, *Speak, Lord, Thy servant heareth*? Do we rejoice without suspicion in truth as truth, with sure confidence that sooner or later it will minister to our knowledge of Him who is the Truth?

(2) We are not disciples only: we are *saints* consecrated to the service of one GOD. We must not shrink from the title. This Christian has been offered and he has offered himself to GOD. The whole of man's nature is one. Every faculty, every energy, as it is now, has in it that which survives death. This is the lesson of the Resurrection. The destiny of man gives an infinite value to all the details of earthly life.

The Incarnation again is not a Theophany, a transient manifestation of GOD: the connexion of the Word with humanity is permanent. The Incarnate Word reveals to us the utmost which we can know of GOD. *No man hath seen* GOD *at any time; God the only begotten Son, which is in the bosom of the Father, He hath declared Him.*

Thus our consecration as *saints* is capable of being realised in a constant divine communion. We look beyond the greatest men to Him in Whom they are and Who is in them. We do not rest in any one of the

highest human types. We have fellowship with God Himself in Christ, and we know that He alone can bring His message into our hearts. Looking to Him we are, according to our measure, transformed into His likeness from glory to glory.

How far then, we must ask, does the eternal enter into our estimate of things? How far does the sense of our destiny and of our heavenly kinship press on us the obligation of serious work, framed with a definite and worthy purpose? Does our Christian belief find expression, imperfect at the best, yet ever tending to greater and more natural completeness, in our intercourse with our fellow-believers and with men? Are we content that the Gospel in its power and in its scope should be judged from our conduct?

(3) The answer to these questions must be found first in our relation to our fellow-Christians. We are *brethren* as Christians, we all enjoy in common a privilege which transcends immeasurably every earthly difference which separates us. *Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.* Here lies the sure foundation of the self-sacrificing devotion which passes from the Church to the world. The love of the brethren—the love which springs from the joint confession of the Incarnation—is the one adequate spring of love. Christians must draw closer together as Christians if they are to fulfil their work for the world. They cannot live the Christian life alone: they must fulfil their mission, not simply as individuals, but as a society. "See how these Christians love one another," was the wondering cry of the old world. The unity of Christians among themselves was, in that first victory, according to the Lord's own promise, the sign which convinced those without that the Father had sent Him; and so it will always be.

Now at present we have lost to a great degree the

feeling of this intimate communion between all those who are faithful members of a congregation. We do not, I fear, for the most part strive to acknowledge practically those with whom we are joined locally in the fellowship of the Faith as brethren, and bring for the edification of the whole body whatever gifts GOD has entrusted to us. We look often in vain for those who, with few home ties, will take upon themselves the responsibilities and privileges of sponsorship for little ones who are likely to be otherwise uncared for. The newly confirmed do not find themselves admitted to a brotherhood in which every member watches over the welfare of all; in which the mature and devout offer their experience for the guidance and support of the weak and unstable, and gain for themselves the chastening discipline of patience and tenderness. The surest hope for the solution of our social problems lies in the frank intercourse of class with class, and the natural beginning is to be found in the intercourse of *the brethren*. Every necessary reform will then present itself as a fulfilment of the will of God.

The sense of our potential relation to men through the Incarnation, which is realised in our relation to the brethren, necessarily determines the character of our business, of our studies, of our amusements. In things great alike and small we shall consider how our wishes and our actions affect others. The demands of consumers determine in no small degree the condition of workmen. The thoughtlessness of investors may help to maintain unrighteous tyrannies. The using of money is as perilous as the gaining of it. In both alike we are bound to consider not only the material result of what we do, but also the moral result. Do we then limit our demands on others by that which we ourselves in their place with full knowledge should be ready to give? Do we resolutely propose service and not self-aggrandisement in any shape as the object of our labours? Do we find our satisfaction

and joy in that which unites us to our fellows or in that which separates us from them? Do we take care, as much as lies in us, that no one who ministers to our needs or to our pleasures shall through our pursuit of cheapness or excitement be deprived of the opportunity of a true human life? The highest life is for all: do we, starting from the love of the brethren, seek unweariedly to bring it within the reach of all? Do we in humble thankfulness for the divine variety of endowments seek to hasten the time when universal reverence shall witness to the sanctity of life, reverence of the greatest for the least, and of the least for the greatest?

We cannot silently, patiently, sincerely reflect on the inherent obligations of our Christian profession which are involved in such questions without feeling that the Christian Faith is not yet realised in deed or in thought among us. At the same time we recognise that this Faith alone can satisfy the vague aspirations of the time. The presence of generous desires in the heart brings no power of fulfilling them. We then, as stewards of the Faith, are called to vindicate its claims. The Gospel supplies a motive for self-devotion in love kindled by the love of Christ; and it supplies strength according to the wants of each by the Spirit sent in His Name.

"Shew us your works." When the demand was addressed sixty years ago to Ozanam he gave an answer, in company with seven friends, by the foundation of the Society of St Vincent de Paul.

May the sons and daughters of our own Church render an answer no less decisive according to the circumstances of the time and place in which they are set to serve.

III.

From time to time I have ventured to suggest special subjects for our common consideration during the season of Lent. It seems to me that the presence of such subjects to the minds of all of us tends to bring us closer together, to remind us of our fellowship in one supreme work, and to give strength and solidity to thoughts which may bear fruit later.

On this occasion I wish to call attention to some aspects of our Morning and Evening Prayer, and especially to the relation of these services to the worship of the Laity.

We are tempted to forget that our services of Morning and Evening Prayer are the only congregational representatives—the Service of Holy Communion does not now fall under our notice—of the ordinary Daily Worship of Christendom in primitive times. "In one country alone, in one form alone," it has been well said, "does the ancient Western Office really survive. Psalmody, Scripture, responsive Canticles, Preces, Collects, the media of Europe's ancient worship, banished from all other lands, have taken refuge in the Churches of the English Communion. The English Church is in this matter the heir of the world. She may have diminished her inheritance; but all other Western Churches have thrown it away." That which is elsewhere, in other words, the exclusive possession of the Clergy and religious orders is with us the possession of the whole Congregation.

This fact emphasises the peculiar privileges and obligations which belong to the English Laity; and it is

reasonable to believe that our Book of Common Prayer, with the unparalleled fulness of the Scriptural element which it includes, has done much to shape our national character. The Communion Office we share substantially with others: Morning and Evening Prayer are our own alone.

Services which have a history of more than fifteen centuries, and reflect various phases of thought, cannot but require careful study if we are to enter into the fulness of their meaning. If confession, and thanksgiving, and praise, and hearing the Word, and prayer—to take the parts of public worship as they are enumerated in the General Exhortation—are severally difficult, it is evident what need there is of sustained reflection if we are to master the lessons which lie in the peculiar combinations in which they are provided for our use in our Prayer Book. Minister and Congregation alike must spare no pains to possess themselves of the hidden treasures which are offered for their quest.

But may I not say with truth that the want of serious preparation for public worship robs our services of their proper energy and warmth—widely different from personal emotion—which spring from the sense of a corporate life? Many recognise that public worship is a duty, but few, it is to be feared, look to it as their highest privilege; few realise the awful majesty of the solemn gathering; few feel when they take their place in the Congregation that (in the words of a great teacher) "no other assembly in the world is so august." Those who come together look rather to obtaining personal benefits than to offering worship to God, to receiving rather than to giving; and, even so, they make for the most part no adequate effort to gain the moral attitude which befits the expectation of a blessing.

Such a temper necessarily affects the whole character of the service, and is utterly alien from the spirit of our Offices. In these two thoughts are dominant: the thought of the majesty of God, and the thought of the

manifold wants of our fellow-men with whom we are united; the thoughts, that is, of praise and of sympathy. The thought of self falls entirely into the background.

It could hardly fail to be profitable to trace in detail throughout the Services these ruling ideas. The theme of praise is given out in the first versicle and response, "O Lord, open Thou our lips: and our mouth shall shew forth Thy praise," followed by the *Gloria*. It is developed in the *Venite*; and the recurring *Gloria* after Psalm and Canticle reminds us that all the changes of life, all the varieties of experience, all the fluctuations of feeling, have one dominant purpose, that in them we may find GOD and recognise His will with glad submission.

The praise of GOD is the soul and inspiration of worship; and when we turn to men we acknowledge and welcome our connexion with others as His children. In confession, in prayer, in intercession, in thanksgiving, we take our share in the sins, and wants, and trials, and joys, of those with whom we are united in one Body. Once only do we claim to stand alone when we say each with the personal conviction of his own heart: "*I* believe."

Such general thoughts require a continuous and varying interpretation. We who come together must watch for the fresh messages which the Living Spirit brings to us day by day through the old words. Fixed formularies are likely to be used mechanically unless quiet meditation prepares for the use of them. But if we recall the experience of the last day or of the last week before we engage in common worship, familiar phrases will be filled with fresh meaning, and be found to anticipate the feelings by which we are moved. Now some startling exhibition of self-will will give intense reality to the words "we have followed too much the devices and desires of our own hearts." Now an unexpected loss will be transfigured when we say "the noble army of Martyrs praise Thee." Something in our own lives will teach us to understand why we can take the language of saints on our lips, and

join in reciting the *Benedictus*, and the *Magnificat*, and the *Nunc Dimittis.*

The Litany especially lends itself to this direct application to passing events. There is scarcely a need which is not met by some petition in it; but the rapidity with which thought follows thought often deprives the clause on which our minds would desire to rest of its proper effect. It would be well, therefore, in special times of anxiety and trial, that the prayers of the Congregation should be asked for a particular object, and a silent space be kept for them after the corresponding petition.

In this way the wealth of the Litany would be gradually realised, and the well-known words gather round them sacred and lasting associations. To take one example only :—In seasons, like this through which we are now passing, of wars and rumours of wars we should not only learn to bear our sorrows with tranquil confidence, but also gain a clearer insight into the true relations of nations, if we pondered the exact language in which "we beseech the Lord," not thinking of ourselves alone but of those also who may be arrayed against us, "that it may please Him to give to all nations unity, peace, and concord."

The spiritual power of public worship depends, I repeat, on the temper of the Congregation. We can all feel when the Congregation is praying and not languidly following words of prayer; if we are cold the fire is kindled within us by their still fervour. Whatever may be our failures and faithlessnesses no one of us can doubt what Common Prayer may become to us, and what it may do for us, when we remember the Lord's words: *If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*

The work of the Congregation in the ministry of the Word, though the saying may sound like a paradox, is not less important than in prayer and praise. The teacher depends upon the people even as the people depend upon

the teacher. There must be active sympathy between them in order that counsels, encouragements, instructions, may have their full effect. If thoughtful consideration of special needs is required on the one side, watchful attention, which can be felt, is required on the other. There must be co-operation between speaker and hearer if the Word is to be fruitful. Real gain here, as everywhere, is proportional to the effort made to secure it. And more than this. In the earliest manual of Christian practice which has been preserved to us a command is given which claims to be remembered to-day: "My child," the writer says, "thou shalt remember him that speaketh to thee the word of GOD by night and by day; and thou shalt honour him as the Lord." Dare we say that those in the Congregation who intercede for the preacher are as many as those who criticise him? Is it not possible that the Congregation may be in fault if the sermon fails in power?

I have very briefly indicated lines of study and teaching and practice, which may, I believe, if followed out lead to a fuller perception of the meaning and power of our Common Prayer; and through that to a deeper sense of the manifold presence of GOD in all things about us; of the reality of the corporate life which we share; of the strength which comes to us through that vital fellowship of the members of Christ, in virtue of which each member shares in the fulness of the endowments of the whole Body.

Praises of GOD, confessions of human fellowship, experiences of saints, divine lessons from history and life, voices of to-day, are all offered to us in Morning and Evening Prayer for our guidance and instruction. GOD grant that the coming Easter may find us all with "the eyes of our hearts" more fully enlightened that we may know better the power of the new life which He has given us in Christ.

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